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YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* xxx. 20.

OXFORD,
JOHN HENRY PARKER;
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ANALYSIS
VIABILITY

THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

GOSPEL OF ST. MATTHEW,

TRANSLATED,

WITH NOTES AND INDICES.

PART II. HOM. XXVI.—LVIII.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
MDCCCXLIV.

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And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

HOMILY XXX.

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And as Jesus passed forth from thence, He saw a man sitting at the receipt of custom, named Matthew; and He saith unto him, Follow Me.

HOMILY XXXI.

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Matt. ix. 18.

While He spake these things unto them, behold, there came in a ruler, and worshipped Him, saying, My daughter is even now dead, but come and lay Thy hand upon her, and she shall live.

HOMILY XXXII.

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HOMILY XXXVIII.

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At that time Jesus answered and said, I make acknowledgment unto Thee, O Father, Lord of Heaven and earth; because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.

HOMILY XXXIX.

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At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat.

HOMILY XL.

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And when He was departed thence, He went into their synagogue: and, behold, a man which had his hand withered.

HOMILY XLI.

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Matt. xii. 25, 26.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall be brought to desolation; and every city or house divided against itself, shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

HOMILY XLII.

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Matt. xii. 33.

Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.

HOMILY XLIII.

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Matt. xii. 38, 39.

Then certain of the Scribes and Pharisees answered Him, saying, Master, we would see a sign from Thee. But He answered and said, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas.

HOMILY XLIV.

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Matt. xii. 46—49.

While He yet talked to the people, behold His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother and My brethren? And He stretched forth His hand towards His disciples, and said, Behold My mother and My brethren.

HOMILY XLV.

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Matt. xiii. 10, 11.

And the disciples came and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

HOMILY XLVI.

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Matt. xiii. 24—30.

Another parable put He forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them Let both therefore grow together until the harvest.

HOMILY XLVII.

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Matt. xiii. 34, 35.

All these things spake Jesus unto the multitudes in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the Prophet, saying, I will open My mouth in parables; I will utter things that have been kept secret from the foundation of the world.

HOMILY XLVIII.

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Matt. xiii. 53.

And it came to pass, that, when Jesus had finished these parables, He departed thence.

HOMILY XLIX.

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Matt. xiv. 13.

But when Jesus heard of it, He departed thence by ship into a desert place apart; and when the multitudes had heard thereof, they followed Him on foot out of all the cities.

HOMILY L.

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Matt. xiv. 23, 24.

And when He had sent the multitudes away, He went up into the mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

HOMILY LI.

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Matt. xv. 1—6.

Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

HOMILY LII.

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Matt. xv. 21, 22.

And Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.

HOMILY LIII.

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Matt. xv. 32.

But Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

HOMILY LIV.

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Matt. xvi. 13.

Now when Jesus had gone forth into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of Man am?

HOMILY LV.

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Matt. xvi. 24.

Then said Jesus unto His disciples, If any man will come after Me, let him renounce himself, and take up his cross, and follow Me.

HOMILY LVI.

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Matt. xvi. 28.

Verily, verily, I say unto you, There are some of them that stand here, which shall not taste of death, until they see the Son of Man coming in His kingdom.

HOMILY LVII.

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Matt. xvii. 10.

And His disciples asked Him, saying, Why then say the Scribes that Elias must first come?

HOMILY LVIII.

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Matt. xvii. 22, 23.

And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.

HOMILY XXVI.

MATT. viii. 5.

And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

THE leper came unto Him *when He was come down from the mountain*, but this centurion, *when He was entered into Capernaum*. Wherefore then did neither the one nor the other go up into the mountain? Not out of remissness, for indeed the faith of them both was fervent, but in order not to interrupt His teaching.

But having come unto Him, he saith, *My servant lieth at home sick of the palsy, grievously tormented.* Now some say, that by way of excuse he mentioned also the cause, why he had not brought him. "For neither was it possible," saith he, "paralyzed as he was, and tormented, and at his last gasp, to lift and convey him." For that he was at the point of expiring, Luke saith; *He was even ready to die*[1]. But I say, this is a sign of his having great faith, even much greater than theirs, who let one down through the roof[2]. For because he knew for certain, that even a mere command was enough for the raising up of the patient, he thought it superfluous to bring him.

[1] Luke 7, 2.

[2] Luke 5, 19.

What then doth Jesus? What He had in no case done before, here He doeth. For whereas on every occasion He was used to follow the wish of His supplicants, here

Homil. XXVI. 1, 2.

He rather springs toward it, and offers not only to heal him, but also to come to the house. And this He doth, that we might learn the virtue of the centurion. For if He had not made this offer, but had said, "Go thy way, let thy servant be healed;" we should have known none of these things.

This at least He did, in an opposite way, in the case also of the Phœnician woman. For here, when not summoned to the house, of His own accord He saith, He will come, that thou mightest learn the centurion's faith and great humility; but in the case of the Phœnician woman, He both refuses the grant, and drives her, persevering therein, to great perplexity.

For being a wise physician and full of resources, He knows how to bring about contraries the one by the other[a]. And as here by His freely-offered coming, so there by His peremptory putting off and denial, He unfolds the woman's faith. So likewise He doth in Abraham's case, saying, *I will by no means hide from Abraham My servant*[1]; to make thee know that man's kindly affection, and his care for Sodom. And in the instance of Lot[2], they that were sent refuse to enter into his house, to make thee know the greatness of that righteous man's hospitality.

[1] Gen. 18, 17.

[2] Gen. 19, 2.

v. 8. What then saith the centurion? *I am not meet that thou shouldest come under my roof.* Let us hearken, as many as are to receive Christ: for it is possible to receive Him even now. Let us hearken, and emulate, and receive Him with as great zeal; for indeed, when thou receivest a poor man who is hungry and naked, thou hast received and cherished Him.

[2.] *But say in a word only, and my servant shall be healed.* See this man also, how, like the leper, he hath the right opinion touching Him. For neither did this one say, "entreat," nor did he say, "pray, and beseech," but "command only." And then from fear lest out of modesty He refuse, He saith,

v 9. *For I also am a man under authority, having under me*

[a] διὰ τῶν ἐναντίων τὰ ἐνάντια. The argument seems to require τὰ αὐτὰ, "the same things by opposite means:" but no MS. authority appears for such a change.

soldiers; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. MATT. VIII. 9, 10.

"And what of that," saith one, "if the centurion did suspect it to be so? For the question is, whether Christ affirmed and ratified as much." Thou speakest well, and very sensibly. Let us then look to this very thing; and we shall find what happened in the case of the leper, the same happening here likewise. For even as the leper said, *If thou wilt*, (and not from the leper only are we positive about His authority, but also from the voice of Christ; in that, so far from putting an end to the suspicion, He did even confirm it more, by adding what were else superfluous to say, in the phrase, *I will, be thou cleansed*, in order to establish that man's doctrine:) so here too, it is right to see whether any such thing occurred. In fact, we shall find this same thing again taking place. For when the centurion had spoken such words, and had testified His so great prerogative; so far from blaming, He did even approve it, and did somewhat more than approve it. For neither hath the Evangelist said, that He praised the saying only, but declaring a certain earnestness in His praise, that He even *marvelled;* and neither did He simply marvel, but in the presence also of the whole people, and set Him as an example to the rest, that they should emulate Him.

Seest thou how each of them that bore witness of His authority is *marvelled at? And the multitudes were astonished at His doctrine, because He taught as one having authority;* v. 2. and so far from blaming them, He both took them with Him when He came down, and by His words of cleansing to the leper, confirmed their judgment. Again, that leper said, *If thou wilt, thou canst make me clean;* and so far from rebuking, He on the contrary cleansed him by such treatment as He had said. Again, this centurion saith, *Speak the word only, and my servant shall be healed:* and *marvelling* at him, He said, *I have not found so great faith, no, not in Israel.* v. 8. v. 10.

Now, to convince thee of this by the opposite also; Martha having said nothing of this sort, but on the contrary, [1] *Whatsoever thou wilt ask of God, He will give* [1] John 11, 22.

Homil. XXVI. 2, 3.

Thee; so far from being praised, although an acquaintance, and dear to Him, and one of them that had shewn great zeal toward Him, she was rather rebuked and corrected by Him, as not having spoken well: in that He said to her, *Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?* blaming her, as though she did not even yet believe. And again, because she had said, *Whatsoever Thou wilt ask of God, He will give Thee;* to lead her away from such a surmise, and to teach her that He needs not to receive from another, but is Himself the Fountain of all good things, He saith, *I am the Resurrection and the Life*[2]; that is to say, "I wait not to receive active power[3], but work all of Myself."

[1] John 11, 40.

[2] ibid. 25.

[3] ἐνεργείαν

Wherefore at the centurion He both marvels, and prefers him to all the people, and honours him with the gift of the kingdom, and provokes the rest to the same zeal. And to shew thee that for this end He so spake, viz. for the instructing of the rest to believe in like manner, listen to the exactness of the Evangelist, how he hath intimated it. For,

v. 10. comp. Luke 7, 9.

Jesus, saith He, *turned Him about, and said to them that followed Him, I have not found so great faith, no, not in Israel.*

It follows, that to have high imaginations concerning Him, this especially is of faith, and tends to procure the kingdom and His other blessings. For neither did His praise reach to words only, but He both restored the sick man whole, in recompence of his faith, and weaves for him a glorious crown, and promises great gifts, saying on this wise,

v. 11, 12.

Many shall come from the east and west, and shall sit down in the bosoms of Abraham, and Isaac, and Jacob; but the children of the kingdom shall be cast out.

Thus, since He had shewn many miracles, He proceeds to talk with them more unreservedly.

Then, that no one might suppose His words to come of flattery, but that all might be aware that such was the mind of the centurion, He saith,

v. 13.

Go thy way; as thou hast believed, so be it done unto thee.

And straightway the work followed, bearing witness to his character[4].

[4] τῇ πρὸς αἰρέσει

And his servant was healed from that hour.

Which was the result in the case of the Syrophœnician woman also; for to her too He saith, *O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole*[1]. MATT. VIII. 13.

[1] Matt. 15, 28.

[3.] But since Luke, also relating this miracle, inserts by the way a good many other things, which seem to indicate some disagreement; these too must be explained by us.

What then saith Luke? He sent elders of the Jews unto Him entreating Him to come[2]. But Matthew saith, that he approached himself, and said, *I am not worthy.* And some indeed say, the one is not the same as the other, though they have many points of resemblance. Thus, of the one it is said, that *He both hath builded our synagogue, and loveth our nation*[3]; but concerning this other Jesus Himself saith, *I have not found so great faith, no not in Israel.* And touching the former, He did not say, "many shall come from the east;" whence it is likely that he was a Jew.

[2] Luke 7, 2.

[3] ib. v. 5.

What then are we to say? That this solution is indeed easy, but the question is, whether it be true. To me this one seems to be the same as the other. How then, it may be asked, doth Matthew relate, that he himself said, *I am not worthy that thou shouldest come under my roof*, but Luke, that he sent for Christ to come? To me Luke seems to be intimating to us the flattery of the Jews; and that persons in affliction, being unsettled, form to themselves many different counsels. For it is likely that the centurion, when he wished to have gone, was stopped by the Jews, flattering him, and saying, "We will go and bring Him."

See at least that even their entreaty is full of flattering. [4] *For He loveth our nation*, (so it runs,) *and our synagogue He builded:* neither know they for what to praise the man. For whereas they ought to have said, He was minded himself to come and entreat Thee, "but we forbad him, seeing his affliction, and the calamity lying upon his house;" and so they should have set forth the greatness of his faith; this they say not, for neither were they willing, for envy, to declare the man's faith: but they chose rather to cast a shade over his virtue, for whom they had come to make their supplication, lest He who was entreated, should seem to be some great one; than by proclaiming the other's faith, to accomplish that for which

[4] Luke 7, 5.

HOMIL. XXVI. 3, 4.

they had come. For envy is enough to blind the understanding. But He Who knows the secret things, even against their will proclaimed that centurion.

And that this is true, hear Luke himself again, interpreting it. For he himself saith on this wise; *When He was now not far off, he sent, saying, O Lord, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof*[1]. That is, when he was freed from their importunity, then he sends, saying, "Think not it was for sloth that I came not, but I accounted myself unworthy to receive Thee in my house." And if Matthew saith that not by his friends, but by himself did he say this; that proves[2] nothing; for the question is, whether each of them has set before us the zealousness of the man, and his having had the right opinion concerning Christ. But it is likely, that after sending his friends, he himself also came and said these things. And if Luke did not speak of the one, no more did Matthew of the other; and this is not the part of men disagreeing amongst themselves, but rather of those that are filling up the things omitted by one another. But see by another thing also how Luke hath proclaimed his faith, saying that his servant *was ready to die*[3]. Nevertheless, not even this cast him into despondency, neither did it cause him to give up: but even so he trusted that he should prevail. And if Matthew affirm Christ to have said, *I have not found so great faith, no, not in Israel*, and hereby to shew clearly that he was not an Israelite; while Luke saith, *He built our synagogue;* neither is this a contradiction. For it was possible for one, even though not a Jew, both to build the synagogue, and to love the nation.

[1] Luke 7, 6.

[2] *πουΐ*

[3] Luke 7, 2.

[4.] But do not thou, I pray thee, merely enquire what was said by him, but add thereto his rank also, and then thou wilt see the man's excellency. Because in truth great is the pride of them that are in places of command, and not even in afflictions do they take lower ground. He, for example, who is set down in John, is for dragging Him unto his house, and saith, *Come down, for my child is ready to die*[4]. But not so this man; rather he is far superior both to him, and to those who let down the bed through the roof. For he seeks not for His bodily presence, neither did He bring the sick man near the Physician; a thing which implied no mean

[4] John 4, 49.

imaginations concerning Him, but rather a suspicion of His divine dignity. And he saith, *Speak the word only.* And at the beginning he saith not even, *Speak the word*, but only describes his affliction: for neither did he, of great humility, expect that Christ would straightway consent, and enquire for his house. Therefore, when he heard Him say, *I will come and heal him*, then, not before, he saith, *Speak the word.* Nor yet did the suffering confound him, but still under calamity he reasons coolly[1], not looking so much to the health of the servant, as to the avoiding all appearance of doing any thing irreverent. MATT. VIII. 13.

[1] φιλοσοφεῖ.

And yet it was not he that pressed it, but Christ that offered it: nevertheless even so he feared, lest perchance he should be thought to be going beyond his own deservings, and to be drawing upon himself a thing above his strength[2]. Seest thou his wisdom? Mark the folly of the Jews, in saying, *He was worthy for whom He should do the favour*[3]. For when they should have taken refuge in the love of Jesus towards man, they rather allege this man's worthiness; and know not so much as on what ground to allege it. But not so he, but he affirmed himself even in the utmost degree unworthy, not only of the benefit, but even of receiving the Lord in his house. Wherefore even when he said, *My servant lieth sick*, he did not add, *speak*, for fear lest he should be unworthy to obtain the gift; but he merely made known his affliction. And when he saw Christ zealous in His turn, not even so did he spring forward, but still continues to keep to the end his own proper measure.

[2] βαρὺ πρᾶγμα.

[3] Luke 7, 4.

And if any one should say, "wherefore did not Christ honour him in return?" we would say this, that He did make return to him in honour, and that exceedingly: first by bringing out his mind, which thing chiefly appeared by His not coming to his house; and in the second place, by introducing him into His kingdom, and preferring him to the whole Jewish nation. For because he made himself out unworthy even to receive Christ into his house, he became worthy both of a kingdom, and of attaining unto those good things which Abraham enjoyed.

"But wherefore," one may say, "was not the leper commended, who shewed forth things greater than these?" For

Homil. XXVI. 4, 5. he did not so much as say, *speak the word*, but what was far more, "be willing only," which is what the Prophet saith concerning the Father, *He hath done whatsoever He pleased.* But he also was commended. For when He said, *Offer the gift that Moses commanded, for a testimony unto them*, He means nothing else but, "thou shalt be an accuser of them, in that thou didst believe." And besides, it was not the same for one that was a Jew to believe, and for one from without that nation. For that the centurion was not a Jew is evident, both from his being a centurion, and from its being said, *I have not found so great faith, no, not in Israel.* And it was a very great thing for a man who was out of the list of the Jewish people to admit so great a thought. For he did no less than imagine to himself, as it seems to me, the armies in Heaven; or that the diseases and death, and every thing else, were so subject to Him, as his soldiers to himself.

[Ps. 115, 3. v. 4.]

Wherefore he said likewise, *For I also am a man set under authority;* that is, Thou art God, and I man; I under authority, but Thou not under authority. If I therefore, being a man, and under authority, can do so much; far more He, both as God, and as not under authority. Thus with the strongest expression He desires to convince Him, that he saith this, as one giving not a similar example, but one far exceeding. For if I, (said he,) being equal in honour to them whom I command, and under authority, yet by reason of the trifling superiority of my rank am able to do such great things; and no man contradicts me, but what I command, that is done, though the injunctions be various, (*for I say to this man, Go, and he goeth; and to another, Come, and he cometh:*) much more wilt Thou Thyself be able.

v. 9.

And some actually read the place in this way, *For if I, being a Man*, and having inserted a stop, they add, *having soldiers under authority under me.*

But mark thou, I pray thee, how he signified that Christ is able both to overcome even death as a slave, and to command it as its Master. For in saying, *Come, and he cometh*, and *Go, and he goeth;* he expresses this: "If Thou shouldest command his end not to come upon him, it will not come."

Seest thou how believing he was? For that which was

afterwards to be manifest to all, here is one who already hath made it evident; that He hath power both of death and of life, and *leadeth down to the gates of hell, and bringeth up again*[1]. Nor was he speaking of soldiers only, but also of slaves; which related to a more entire obedience. MATT. VIII. 13. [1] 1 Sam. 26.

[5.] But nevertheless, though having such great faith, he still accounted himself to be unworthy. Christ however, signifying that he was worthy to have Him enter into his house, did much greater things, marvelling at him, and proclaiming him, and giving more than he had asked. For he came indeed seeking for his servant health of body, but went away, having received a kingdom. Seest thou how the saying had been already fulfilled, *Seek ye the kingdom of heaven, and all these things shall be added unto you*[2]. For, because he evinced great faith, and lowliness of mind, He both gave him heaven, and added unto him health. [2] Matt. 6, 33.

And not by this alone did He honour him, but also by signifying upon whose casting out he is brought in. For now from this time forth He proceeds to make known to all, that salvation is by faith, not by works of the Law. And this is why not to Jews only, but to Gentiles also the gift so given shall be proffered, and to the latter rather than to the former. For "think not," saith He, "by any means, that so it hath come to pass in regard of this man alone; nay, so it shall be in regard of the whole world. And this He said, prophesying of the Gentiles, and suggesting to them good hopes. For in fact there were some following Him from Galilee of the Gentiles. And this He said, on the one hand, not letting the Gentiles despair, on the other, putting down the proud spirits of the Jews.

But that His saying might not affront[c] the hearers, nor afford them any handle; He neither brings forward prominently what He hath to say of the Gentiles, but upon occasion taken from the centurion; nor doth He use nakedly the term, Gentiles: not saying, "many of the Gentiles," but, *many from east and west:* which was the language of one pointing out the Gentiles, but did not so much affront the hearers, because His meaning was under a shadow. v. 11.

Neither in this way only doth He soften the apparent

[c] προσκρούσαι, "disagree with, be nauseous to."

Homil. XXVI. 5, 6.

novelty of His doctrine, but also by speaking of *Abraham's bosom* instead of *the kingdom*. For neither was that term familiar to them: moreover, the introduction of Abraham would be a sharper sting to them. Wherefore John also spake nothing at first concerning Hell, but, what was most apt to grieve them, He saith, [1] *Think not to say, we are children of Abraham.*

[1] Matr. 3, 9.

He is providing for another point also; not to seem in any sense opposed to the ancient polity. For he that admires the Patriarchs, and speaks of their bosom as an inheritance of blessings, doth much more than sufficiently remove also this suspicion.

Let no man therefore suppose that the threat is one only, for both the punishment of the one and the joy of the other is double: of the one, not only that they fell away, but that they fell away from their own; of the other, not only that they attained, but that they attained what they had no expectation of: and there is a third together with these, that the one received what pertained to the other. And he calls them *children of the kingdom*, for whom the kingdom had been prepared: which also more than all was apt to gall them; in that having pointed to them as being in their bosom by His offer and promise, after all He puts them out.

[6.] Then, because what He had said was mere affirmation, He confirms it by the miracle; as indeed He shews the miracles in their turn, by the subsequent accomplishment of the prediction. He accordingly, who disbelieves the health which the servant then received, let him from the prophecy, which hath this day come to pass, believe that other also. For so that prophecy again, even before the event, was made manifest to all by the sign which then took place. To this end, you see, having first uttered that prediction, then and not before He raised up the sick of the palsy; that He might make the future credible by the present, and the less by the greater. Since for virtuous men to enjoy His good things, and for the contrary sort to undergo His penalties, were nothing improbable, but a reasonable event, and according to the tenor of laws: but to brace up the feeble, and to raise the dead, was something beyond nature.

But nevertheless, unto this great and marvellous work the

centurion too contributed no little; which thing, we see, Christ also declared, saying, *Go thy way, and as thou hast believed, so be it done unto thee.* Seest thou how the health of the servant proclaimed aloud both Christ's power, and the faith of the centurion, and also became a pledge of the future? Or rather it was all a proclamation of Christ's power. For not only did He quite heal the servant's body, but the soul also of the centurion He did Himself bring over unto the faith by His miracles. MATT. VIII. 13.

And do thou look not to this only, that the one believed, and the other was healed, but marvel how quickly also. For this too the Evangelist declared, saying, *And his servant was healed in the self-same hour:* even as of the leper also he said, *he was straightway cleansed.* For not by healing, but by doing so both in a wonderful manner and in a moment of time, did He display His power. Neither in this way only doth He profit us, but also by his constant practice, in the manifestation of His miracles, of opening incidentally His discourses about His kingdom, and of drawing all men towards it. For those even whom He was threatening to cast out, He threatened not in order to cast them out, but in order that through such fear, He might draw them into it by His words. And if not even hereby were they profited, theirs is the whole blame, as also of all who are in the like distemper.

For not at all among Jews only may one see this taking place, but also among them that have believed. For Judas too was a child of the kingdom, and it was said to him with the disciples, *Ye shall sit on twelve thrones*[1]; yet he became a child of hell; whereas the Ethiopian, barbarian as he was, and of them *from the east and west*, shall enjoy the crowns with Abraham, and Isaac, and Jacob. This takes place among us also now. *For many*, saith He, *that are first shall be last, and the last first*[2]. And this He saith, that neither the one may grow languid, as unable to return; nor the others be confident, as standing fast. This John also declared before from the beginning, when he said, *God is able of these stones to raise up children unto Abraham*[3]. Thus, since it was so to come to pass, it is proclaimed long before; that no one may be confounded at the strangeness of the event. But he indeed speaks of it as a possible thing,

[1] Matt. 19, 28.

[2] ibid. v. 30.

[3] Matt. 3, 9.

Homil. XXVI. 6—8.

(for he was first;) Christ on the other hand as what will surely be, affording the proof of it from His works.

[7.] Let us not then be confident, who stand, but let us say to ourselves, [1] *Let him that thinketh he standeth, take heed lest he fall;* neither let us who are fallen despair, but let us say to ourselves, [2] *He that falleth, doth he not arise?* For many even who have mounted to the very summit of Heaven, and have shewn forth all austerity, and had made their abode in the deserts, nor saw any woman so much as in a dream; having become a little remiss, have been tripped up, and have come unto the very gulf of wickedness. While others again from thence have gone up to Heaven, and from the stage and orchestra have passed over unto the discipline of Angels, and have displayed so great virtue, as to drive away devils, and to work many other such miracles. And of these examples both the Scriptures are full, and our life is also full. Even whoremongers and effeminate persons stop the mouths of the Manichæans, who say that wickedness is immoveable, enrolling themselves on the Devil's side, and weakening the hands of them that would wish to be in earnest, and overturning all our life.

[1] 1 Cor. 10, 12.

[2] Jer. 8, 4.

For they who inculcate these things, not only injure men as to the future, but here also turn all things upside down, for their own part at least. Because when will any regard virtue, from among those that are living in wickedness, so long as he accounts his return that way, and His change for the better, a thing impossible? For if now, when both laws exist, and penalties are threatened, and there is common opinion to recall the ordinary sort, and hell is looked for, and a kingdom promised, and wrong things reproached, and the good praised; hardly do any choose the labours that are to be undergone for virtue's sake: shouldest thou take away all these things, what is there to hinder ruin and corruption universal?

Knowing therefore the Devil's craft, and that as well the lawgivers of the Gentiles as the oracles of God, and the reasonings of nature, and the common opinion of all men, yea Barbarians, and Scythians, and Thracians, and generally all, are directly opposed both to these, and to such as strive to enact the doctrines of fate: let us be sober, beloved, and bidding farewell to all those, let us travel along the

narrow way, being both confident and in fear: in fear because of the precipices on either side, confident because of Jesus our Guide. Let us travel on, sober and wakeful. For though but for a little while one slumber, he is swept away quickly. MATT. VIII. 13.

[8.] For we are not more perfect than David, who by a little carelessness was hurled into the very gulf of sin. Yet he arose again quickly. Look not then to his having sinned only, but also to his having washed away his sin. For to this end He wrote that history, not that thou shouldest behold him fallen, but admire him risen; to teach thee, when thou art fallen, how thou shouldest arise. Thus, as physicians choose out the most grievous diseases, and write them in their books, and teach their method of cure in similar cases; if so be men having practised on the greater, may easily master the less; even so God likewise hath brought forward the greatest of sins, that they also who offend in small things may find the cure of these easy, by means of the other: since if those admitted of healing, much more the less.

Let us look then to the manner both of the sickness, and of the speedy recovery of that blessed man. What then was the manner of his sickness? He committed adultery and murder. For I shrink not from proclaiming these things with a loud voice. Since if the Holy Ghost thought it no shame to record[1] all this history, much less ought we to draw any shade over it. Wherefore I not only proclaim it, but I add another circumstance also. For in fact, whosoever hide these things, they most of all men throw his virtue into the shade. And as they that say nothing of the battle with Goliath deprive him of no small crowns, so also they that hurry by this history. Doth not my saying seem a paradox? Nay, wait a little, and then ye shall know that with reason have we said this. For to this end do I magnify the sin, and make my statement stranger, that I may the more abundantly provide the medicines.

[1] ἀναθεῖναι

What is it then which I add? The man's virtue; which makes the fault also greater. For all things are not judged alike in all men. *For mighty* men (it is said) *shall be mightily tormented*[2]: and *He that knew his Lord's will, and doeth it not, shall be beaten with many stripes*[3]. So that more knowledge is a ground of more punishment. For this same reason the Priest, if he commit the same sin as

[2] ἱσταθήσονται Wisdom 6, 6.
[3] Luke 12, 47.

HOMIL. XXVI. 8, 9.

those under government, shall not have the same to endure, but things far more grievous.

Perhaps, seeing the charge against him amplified, ye tremble and fear, and marvel at me, as though I were going down a precipice. But I am so confident on that righteous man's behalf, that I will proceed even farther; for the more I aggravate the charge, so much the more shall I be able to shew forth the praise of David.

"And what more than this," you will say, "can be uttered?" Abundantly more. For as in the case of Cain, what was done was not a murder only, but worse than even many murders; for it was not a stranger, but a brother, whom he slew; and a brother who had not done but suffered wrong; not after many murderers, but having first originated the horrid crime: so here too that which was perpetrated was not murder only. For it was no ordinary man that did it, but a Prophet: and he slays not him that had done wrong, but him that had suffered wrong; for indeed he had been mortally wronged, by the forcing away his wife: nevertheless after that he added this also.

[9.] Perceive ye, how I have not spared that righteous one? how without any the least reserve I have mentioned his offences? But yet, so confident am I concerning his defence, that after so great load as this of his sin, I would there were present both the Manichæans who most deride all this, and they that are diseased in Marcion's way[f], that I might fully stop their mouths. For they indeed say "he committed murder and adultery;" but I say not this only, but have also proved the murder to be twofold, first from him who suffered the wrong, then from the quality of the person who offended. For it is not the same thing, for one to whom the Spirit was vouchsafed, and on whom so great benefits had been conferred, and who had been admitted to such freedom of speech, and at such a time of life, to venture on crimes of that sort; as without all these, to commit this self-same thing. Nevertheless even in this respect is that illustrious man most of all worthy of admiration, that when he had fallen into the very pit of wickedness, he did not sink nor despair, nor cast him-

[f] Both these sects ascribed the Old Testament to an Evil Principle, and argued against it from such cases as this of David. Of Marcion, see S. Iren. i. 29; iv. 45. Of Manes, St. Aug. *contra Faustum*, xxii. 5, 66.

self down in supineness, on receiving of the Devil so fatal a wound; but quickly, or rather straightway, and with great force, he gave a more fatal blow than he had received. MATT. VIII. 13.

And the same thing occurred, as if in war and in battle some barbarian had struck his spear into the heart of a chieftain, or shot an arrow into his liver, and had added to the former wound a second more fatal than it, and he that had received these grievous blows, when fallen, and wallowing in much blood all about him, were first to rise up quickly, then to hurl a spear at him that wounded him, and exhibit him dead on the ground in a moment. Even so in this case also, the greater thou declarest the wound, so much the more admirable dost thou imply the soul of him that was wounded to be, that he had power after this grievous wound both to rise up again, and to stand in the very forefront of the battle array, and bear down him that had wounded him.

And how great a thing this is, they best know, whosoever are fallen into grievous sins. For it is not so much a proof of a generous and vigorous soul to walk upright, and to run all the way; (for such a soul hath the good Hope going along with it, to cheer and to rouse it, to nerve and render it more zealous;) as after those innumerable crowns, and so many trophies, and victories, having undergone the utmost loss, to be able to resume the same course. And that what I say may be made plain, I will endeavour to bring before you another example, not at all inferior to the former.

For imagine, I pray thee, some pilot, when he had compassed seas without number, and sailed over the whole ocean; after those many storms, and rocks and waves, to sink, having with him a great freight, in the very mouth of the harbour, and hardly with his naked body to escape this grievous shipwreck; how would he naturally feel towards the sea, and navigation, and such labours? Will such a one then ever choose, unless he be of a very noble soul, to see a beach, or a vessel, or a harbour? I trow not; but he will lie hiding his face, seeing night all through the day, and shrinking from all things; and he will choose rather to live by begging, than to put his hand to the same labours.

But not such was this blessed man; but though he had undergone such a shipwreck, after those innumerable troubles

Homil. XXVI. 9 10.

and toils, he stayed not with his face covered, but launched his vessel, and having spread his sails, and taken the rudder in hand, he applies himself to the same labours, and hath made his wealth more abundant again. Now if to stand be so admirable, and not to lie down for ever after one has fallen; to rise up again, and to do such deeds, what crowns would not this deserve?

And yet surely there were many things to drive him to despair: as first, the greatness of his sins; secondly, that not at the beginning of life, when our hopes also are more abundant, but near the end, these things befel him. For neither doth the merchant, who hath just gone out of the harbour and been wrecked, grieve equally with him, who after very many traffickings strikes on a rock. Thirdly, that when he had already obtained great wealth, he incurred this. Yea, for by that time he had stored up no small merchandise: for instance, the deeds of his early youth, when he was a shepherd; those about Goliath, when he set up the glorious trophy; those pertaining to his self-command respecting Saul. Since he shewed forth even the evangelical long-suffering, in that he got his enemy ten thousand times into his hands, and continually spared him; and chose rather to be an outcast from his country and from liberty, and from life itself, than to slay him that was unjustly plotting against him. Likewise after his coming to the kingdom, there were noble deeds of his to no small amount.

And besides what I have said, his credit also among the many, and his fall from glory so bright, would cause no ordinary perplexity. For the purple did by no means so much adorn him, as the stain of his sin disgraced him. And ye know of course what a great thing it is for evil deeds to be exposed, and how great a soul is required in such an one, not to despond after the censure of the multitude, and when he hath so many witnesses of his own offences.

Nevertheless all these darts that noble person drew out of his soul, and so shone forth after this, so wiped out the stain, became so pure, that his offspring even after his death had their sins mitigated by him: and that which was said of Abraham, we find God saying the same of this man also; or rather, much more of the latter. For with respect to the

Patriarch it is said, *I remembered my covenant with Abraham*[1]; but here He saith not "the covenant," but how? *I will defend this city for my servant David's sake*[2]. And besides, on account of His favour towards him, He suffered not Solomon to fall from the kingdom, great as the sin was which he had committed. And so great was the glory of the man, that Peter, so many years after, in exhorting the Jews, spake on this wise: *Let me freely speak unto you of the patriarch David, that he is both dead and buried*[3]. And Christ too, discoursing with the Jews, signifies him after his sin to have had the Spirit vouchsafed to such a degree, that he was counted worthy to prophesy again even concerning His Godhead; and thereby stopping their mouths, He said, *How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand*[4]? And much as with Moses, so it fell out also with David. For as Miriam, even against Moses' will, was punished by God for her insolence to her brother[5], because He greatly loved the holy man; even so this man, injuriously treated by his son, God did swiftly avenge, and that against his will.

Matt. VIII. 12.

[1] Exod. 2, 24.

[2] Is. 37, 35.

[3] Acts 2, 29.

[4] Matt. 22, 43. Ps. 110, 1.

[5] Numb. 12, 13. 14.

These things then are sufficient, yea rather before all others these are sufficient to indicate the man's excellency. For when God pronounces His judgment, we ought to inquire no further. But if ye would become particularly acquainted with His self command, ye may by perusing his history after his sin, perceive his confidence towards God, his benevolence, his growth in virtue, his strictness unto his last breath.

[10.] Having then these examples, let us be sober, and let us strive not to despond, and if at any time we fall, not to lie prostrate. For not to cast you into slothfulness, did I speak of the sins of David, but to work in you more fear. For if that righteous man through a little remissness received such wounds, what shall we have to suffer, who are every day negligent? Do not therefore look at his fall, and be remiss, but consider what great things he did even after this, what great mournings, how much repentance he shewed forth, adding his nights to his days, pouring forth fountains of tears, washing his couch with his tears, withal clothing himself in sackcloth.

Homil. XXVI. 10.

Now if he needed so great a conversion, when will it be possible for us to be saved, feeling insensible after so many sins? For he that hath many good deeds, would easily even by this throw a shade over his sins; but he that is unarmed, wherever he may receive a dart, receives a mortal wound.

In order therefore that this may not be so, let us arm ourselves with good works; and if any offence have befallen us, let us wash it away: that we may be counted worthy, after having lived the present life to the glory of God, to enjoy the life to come; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXVII.

MATT. viii. 14, 15.

And when Jesus was come into Peter's house, He saw his wife's mother laid and sick of a fever: and He touched her hand, and the fever left her, and she arose and ministered unto Him[1].

[1] rec. vers. 'unto them.'

BUT Mark adds also, "immediately[2]," meaning to declare the time as well; but this Evangelist hath set down only the miracle, without signifying besides the time. And whereas the others say, that she that lay ill did also entreat Him, this too he hath passed over in silence. But this comes not of any dissonance, but the one of brevity, the other of exact narrative.

[2] Mark 1, 31. see Luke 4, 39.

But for what intent did He go into Peter's house? As it seems to me, to take food. This at least is declared when it is said,

She arose and ministered unto Him. v. 15.

For He used to visit His disciples, (as Matthew likewise, when He had called him,) so honouring them and making them more zealous.

But do thou mark, I pray thee, herein also Peter's reverence towards Him. For though he had his wife's mother at home lying ill, and very sick of a fever, he drew Him not into his house, but waited first for the teaching to be finished, then for all the others to be healed; and then when He had come in, besought Him. Thus from the beginning was he instructed to prefer the things of all others to his own.

HOMIL. XXVII. 1, 2. v. 8. Therefore neither doth he himself bring Him in, but He entered of His own accord, (after the centurion had said, *I am not worthy that Thou shouldest come under my roof:*) to shew how much favour He bestowed on His disciple. And yet consider of what sort were the houses of these fishermen; but for all that, He disdained not to enter into their mean huts, teaching thee by all means to trample under foot human pride.

And sometimes He heals by words only, sometimes He even stretches forth His hand, sometimes He doeth both these things, to bring into sight His way of healing. For it was not His will always to work miracles in the more surpassing manner: it being needful for Him to be concealed awhile, and especially as concerned His disciples; since they out of their great delight would have proclaimed every thing. And this was evident from the fact, that even after coming to the Mount, it was needful to charge them that they should tell no man.

Having therefore touched her body, He not only quenched the fever, but also gave her back perfect health. Thus, the disease being an ordinary one, He displayed His power by the manner of healing; a thing which no physician's art could have wrought. For ye know that even after the departing of fevers, the patients yet need much time to return to their former health. But then all took place at once.

And not in this case only, but also in that of the sea. For neither there did He quiet the winds only and the storm, but He also stayed at once the swelling of the waves; and this also was a strange thing. For even if the tempest should cease, the waves continue to swell for a long time.

But with Christ it was not so, but all at once was ended: and so it befel this woman also. Wherefore also the Evan-
v. 15. gelist, to declare this, said, *She arose and ministered unto Him;* which was a sign both of Christ's power, and of the disposition of the woman, which she shewed towards Christ.

And another thing together with these we may hence observe, that Christ grants the healing of some to the faith even of others. Since in this case too, others besought Him, as also in the instance of the centurion's servant.

And this grant He makes, when there is no unbelief in him that is to be healed, but either through disease he cannot come unto Him, or through ignorance imagines nothing great of Him, or because of his immature age. MATT. VIII. 16, 17.

[2.] *When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits from them with a word, and healed all that were sick: that it might be fulfilled which was spoken by the Prophet Esaias, that He took our infirmities, and bare our sicknesses.* v. 16, 17.

Seest thou the multitude, by this time growing in faith? For not even when the time pressed could they endure to depart, nor did they account it unseasonable to bring their sick to Him at eventide.

But mark, I pray thee, how great a multitude of persons healed the Evangelists pass quickly over, not mentioning one by one, and giving us an account of them, but in one word traversing an unspeakable sea of miracles. Then lest the greatness of the wonder should drive us again to unbelief, that even so great a people and their various diseases should be delivered and healed by Him in one moment of time, He brings in the Prophet also to bear witness to what is going on: indicating the abundance of the proof we have, in every case, out of the Scriptures; such, that from the miracles themselves we have no more; and He saith, that Esaias also spake of these things; *He took our infirmities, and bare our sicknesses*[a]. He said not, "He did them away," but *He took and bare them;* which seems to me to be spoken rather of sins, by the Prophet, in harmony with John, where he saith, *Behold the Lamb of God, that beareth the sin of the world*[1]. [1] John 1, 29.

How then doth the Evangelist here apply it to diseases? Either as rehearsing the passage in the historical sense[b], or to shew that most of our diseases arise from sins of the soul. For if the sum of all, death itself, hath its root and foundation from sin, much more the majority of our diseases also: since our very capability of suffering did itself originate there.

[a] Is. 53, 4. The Evangelist seems to quote the Hebrew, not the LXX.

[b] *κατὰ ἱστορίαν τὴν μαρτυρίαν ἀναγινώσκων*, "reading the text in that sense, to which the actual knowledge of the facts concerning Christ, apart from what faith teaches, might guide a man." See Suicer in v. *ἱστορία*.

Homil. XXVII. 3. 4.

[3.] *Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side.*

v. 18.

Seest thou again His freedom from ostentation? in that as the others say, "He charged the devils not to say it was He[1]," so this writer saith, He repels the multitudes from Him. Now in so doing, He was at once both training us to be moderate[c], and at the same time allaying the envy of the Jews, and teaching us to do nothing for display. For He was not, we know, a Healer to bodies only, but a Curer also of the soul, and a Teacher of self-restraint; by both disclosing Himself, both by putting away their diseases, and by doing nought for display. Because they indeed were cleaving unto Him, loving Him, and marvelling at Him, and desiring to look upon Him. For who would depart from One who was doing such miracles? Who would not long, were it only to see the Face, and the Mouth that was uttering such words?

[1] Mark 1, 34. Luke 4, 41.

For not by any means in working wonders only was He wonderful, but even when merely shewing Himself, He was full of great grace; and to declare this the Prophet said, *Fair*[2] *in beauty beyond the children of men*[3]. And if Esaias saith, *He hath no form nor comeliness*[4], he affirms it either in comparison of the glory of His Godhead, Which surpasses all utterance and description; or as declaring what took place at His passion, and the dishonour which He underwent at the season of the cross, and the mean estate which throughout His life He exemplified in all respects.

[2] ὡραῖος.

[3] Ps. 45, 2. LXX.

[4] Is. 53, 2. LXX.

Further; He did not first give *commandment to depart unto the other side*, nor until He had healed them. For surely they could not have borne it. As therefore on the mountain they not only continued with Him while exhorting them, but also when it was silence followed Him; so here too, not in His miracles only did they wait on Him, but also when He had ceased again, from His very countenance receiving no small benefit. For if Moses had his face made glorious, and Stephen like that of an Angel; consider thou our common Lord, what manner of person it was likely He would appear at such a time.

[c] i. e. "moderate, as receivers, in what we expect from Him: and averse to all display, when we give in His Name."

Many now perchance have fallen into a passionate desire of seeing That Form; but if we are willing we shall behold One far better than That. For if we can pass through our present life with Christian boldness[1], we shall receive Him in the clouds, meeting Him in an immortal and incorruptible body. MATT. VIII. 19.

[1] μετὰ παῤῥησίας

But observe how He doth not simply drive them away, lest He should hurt them. For He did not say, "withdraw," but *gave commandment to depart to the other side*, giving them to expect that He would surely come thither.

[4.] And the multitudes for their part evinced this great love, and were following with much affection; but some one person, a slave of wealth, and possessed with much arrogance, approaches Him, and saith,

Master, I will follow Thee whithersoever Thou goest. v. 19.

Seest thou how great his arrogance? For as not deigning to be numbered with the multitude, and indicating that he is above the common sort, so he comes near. Because such is the Jewish character; full of unseasonable confidence. So too another afterwards, when all men were keeping silence, of his own accord springs up, and saith, *Which is the first commandment*[2]*?*

[2] Matt. 22, 36. Luke 10, 25.

Yet nevertheless the Lord rebuked not his unseasonable confidence, teaching us to bear even with such as these. Therefore He doth not openly convict them who are devising mischief, but replies to their secret thought, leaving it to themselves only to know that they are convicted, and doubly doing them good, first by shewing that He knows what is in their conscience, next by granting unto them concealment after this manifestation, and allowing them to recover themselves again, if they will: which thing He doth in the case of this man also.

For he, seeing the many signs, and many drawn after Him, thought to make a gain out of such miracles; wherefore also he was forward to follow Him. And whence is this manifest? From the answer which Christ makes, meeting not the question, as it stands verbally, but the temper shewn in its meaning. For, "What?" saith He, "dost thou look to gather wealth by following Me? Seest thou not then that I have not even a lodging, not even so much as the birds have?"

Homil. XXVII. 4—6. v. 20. For *the foxes*, saith He, *have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.*

Now these were not the words of One turning Himself away, but of One who while putting to the proof his evil disposition, yet permitted him (if he were willing with such a prospect) to follow Him. And to convince thee of his wickedness, when he had heard these things, and had been proved, he did not say, *I am ready to follow Thee.*

[5.] And in many other places also Christ is clearly doing this; He doth not openly convict, but by His answer He manifests the purpose of them that are coming unto Him. Thus to him again that said, *Good Master*. and had thought by such flattery to gain His favour, according to his purpose He made answer, saying, *Why callest thou Me good? There is none good but One, that is, God*[1].

[1] Matt. 19, 16. 17. Luke 18, 18. 19.

And when they said unto Him, *Behold, Thy mother and Thy brethren seek Thee*[2]*;* forasmuch as these were under the influence of some human infirmity, not desiring to hear something profitable, but to make a display of their relationship to Him, and therein to be vain-glorious; hear what He saith: *Who is My mother, and who are My brethren?*

[2] Matt. 12, 47. 48.

And again to His brethren themselves, saying unto Him, *Shew thyself to the world*[3], and wishing thence to feed their vain-glory, He said, *Your time* (so He speaks) *is always ready, but My time is not yet come.*

[3] John 7, 4. 6.

And in the opposite cases too He doth so; as in that of Nathanael, saying, *Behold an Israelite indeed, in whom is no guile*[4]. And again, *Go and shew John again those things which ye do hear and see*[5]. For neither in this did He reply to the words, but to the intention of him that sent them. And with the people again in like manner, He addresses His discourse unto their conscience, saying, *What went ye out into the wilderness to see*[6]*?* That is, because they were probably feeling about John, as though he had been a sort of easy and wavering person; to correct this their suspicion, He saith, *What went ye out into the wilderness to see? A reed shaken with the wind?* or, *a man clothed with soft raiment?* by both these figures declaring, that he was neither of himself a waverer, nor would be softened by

[4] John 1, 47.
[5] Matt. 11, 4.
[6] Matt. 11, 7.

any luxury. Thus then in the present case also He makes His answer to their meaning. MATT. VIII. 20, 21.

And see how in this also He shews forth great moderation: in that He said not, "I have it indeed, but despise it," but "I have it not." Seest thou what exact care goes along with His condescension? Even as when He eats and drinks, when He seems to be acting in an opposite way to John, this too He doeth for the sake of the Jews' salvation, or rather for that of the whole world, at once both stopping the mouths of the heretics[d], and desiring to win also more abundantly those of that day to Himself.

[6.] But a certain other one, we read, said unto Him,

Lord, suffer me first to go and bury my father. v. 21.

Didst thou mark the difference? how one impudently saith, *I will follow Thee whithersoever Thou goest;* but this other, although asking a thing of sacred duty[1], saith, *Suffer me.* Yet He suffered him not, but saith, *Let the dead bury their dead, but do thou follow Me.* For in every case He had regard to the intention. And wherefore did He not suffer him? one may ask. Because, on the one hand, there were those that would fulfil that duty, and the dead was not going to remain unburied; on the other, it was not fit for this man to be taken away from the weightier matters. But by saying, *their own dead*, He implies that this is not one of His dead. And that because he that was dead, was, at least as I suppose, of the unbelievers.

[1] ὅσιον.

Now if thou admire the young man, that for a matter so necessary he besought Jesus, and did not go away of his own accord; much rather do thou admire him for staying also when forbidden.

Was it not then, one may say, extreme ingratitude, not to be present at the burial of his father? If indeed he did so out of negligence, it was ingratitude, but if in order not to interrupt a more needful work, his departing would most surely have been of extreme inconsideration. For Jesus forbad him, not as commanding to think lightly of the honour due to our parents, but signifying that nothing ought to be

[d] i. e. of those hereties who *commanded to abstain from meats*, as though possessed with some Evil Principle: the Manichæan and Marcionite Schools. Comp. S. Chrys. on 1 Tim. 1, 5.

Homil. XXVII. 6, 7.

to us more urgent than the things of Heaven, and that we ought with all diligence to cleave to these, and not to put them off for ever so little, though our engagements be exceeding indispensable and pressing. For what can be more needful than to bury a father? what more easy? since it would not even consume any long time.

But if one ought not to spend even as much time as is required for a father's burial, nor is it safe to be parted even so long from our spiritual concerns; consider what we deserve, who all our time stand off from the things that pertain to Christ, and prefer things very ordinary to such as are needful, and are remiss, when there is nothing to press on us?

[1] φιλοσοφίαν.

And herein too we should admire the instructiveness [1] of His teaching, that He nailed him fast to His word, and with this freed him from those endless evils, such as lamentations, and mournings, and the things that follow thereafter. For after the burial he must of necessity proceed to enquire about the will, then about the distribution of the inheritance, and all the other things that follow thereupon; and thus waves after waves coming in succession upon him, would bear him away very far from the harbour of truth. For this cause He draws him, and fastens him to Himself.

But if thou still marvellest, and art perplexed, that he was not permitted to be present at his father's burial; consider that many suffer not the sick, if it be a father that is dead, or a mother, or a child, or any other of their kinsmen, to know it, nor to follow him to the tomb; and we do not for this charge them with cruelty nor inhumanity: and very reasonably. For, on the contrary, it were cruelty to bring out to the funeral solemnity men in such a state.

But if to mourn and be afflicted in mind for them that are of our kindred is evil, much more our being withdrawn from spiritual discourses. For this same cause He said elsewhere also, *No man having put his hand to the plough, and looking back, is fit for the kingdom of Heaven* [2]. And surely it is far better to proclaim the kingdom, and draw back others from death, than to bury the dead body, that is nothing advantaged thereby; and especially, when there are some to fulfil all these duties.

[2] Luke 9, 62. ἐν τῇ βασιλείᾳ.

[7.] Nothing else then do we learn hereby, but that we must not wantonly lose any, no not the smallest time, though there be ten thousand things to press on us; but to set what is spiritual before all, even the most indispensable matters, and to know both what is life, and what is death. Since many even of them that seem to live are nothing better than dead men, living as they do in wickedness; or rather these are worse than the dead; *For he that is dead,* it is said, *is freed from sin*[1], but this man is a slave to sin. For tell me not of this, that he is not eaten of worms, nor lies in a coffin, nor hath closed his eyes, nor is bound in graveclothes. Nay, for these things he undergoes more grievously than the dead, no worms devouring him, but the passions of his soul tearing him to pieces more fiercely than wild beasts. MATT. VIII. 22. [1] Rom. 6, 7.

And if his eyes be open, this too again is far worse than having closed them. For those of the dead see no evil thing, but this man is gathering unto himself diseases without number, while his eyes are open. And whereas the other lies in a coffin, unmoved by any thing, this one is buried in the tomb of his innumerable distempers.

But thou seest not his body in a state of decay. And what of that? Since before his body, his soul is corrupted and destroyed, and undergoes greater rottenness. For the other stinketh a few days, but this for the whole of his life exhales evil odours, having a mouth more foul than sewers.

And so the one differs from the other, by just so much as this, that the dead indeed undergoes that decay only which comes of nature, but this man together with that, brings in also that rottenness which is from intemperance, devising each day unnumbered causes of corruption.

But is he borne on horseback? And what of that? Why, so is the other on a couch. And what is very hard, while the other is seen by no one in his dissolution and decay, but hath his coffin for a veil, this man is going about every where with his evil savour, bearing about a dead soul in his body as in a tomb.

And if one could but once see a man's soul who is living in luxury and vice, thou wouldest perceive that it is far better to lie bound in a grave than to be rivetted by the chains of our sins; and to have a stone laid over thee, than

Homil XXVII. 7.

that heavy cover[e] of insensibility. Wherefore above all things it behoves the friends of these dead men, seeing that they are past feeling, to come near to Jesus in their behalf, as Mary then did in the case of Lazarus. Though he *stinketh*, though he be *dead four days*, do not despair, but approach, and remove the stone first. Yea, for then thou shalt see him lying as in a tomb, and bound in his grave clothes.

And if ye will, let it be some one of them that are great and distinguished, whom we bring before you. Nay, fear not, for I will state the example without a name: or rather, though I should mention the name, not even so need there be any fear: for who ever fears a dead man? seeing that whatever one may do, he continues dead, and the dead cannot injure the living either little or much.

Let us then behold their head bound up. For indeed, when they are for ever drunken, even as the dead by their many wrappers and grave-clothes, so are all their organs of sense closed and bound up. And if thou wilt look at their hands too, thou shalt see these again bound to their belly, like those of the dead, and fastened about not with grave-clothes, but what is far more grievous, with the bands of Covetousness: obtaining as they do no leave from her to be stretched out for almsgiving, or for any other of such like good deeds; rather she renders them more useless than those of the dead. Wouldest thou also see their feet bound together? See them again fastened about with cares, and for this cause never able to run unto the house of God.

Hast thou seen the dead? behold also the embalmer. Who then is the embalmer of these? The devil, who carefully fastens them about, and suffers not the man any longer to appear a man, but a dry stock. For where there is no eye, nor hands, nor feet, nor any other such thing, how can such an one appear a man? Even so may we see their soul also swaddled up, and rather an image[f] than a soul.

Forasmuch then as they are in a sort of senseless state, being turned to dead men, let us in their behalf draw nigh unto Jesus, let us entreat Him to raise them up, let us take

[e] σῶμα, the lid of a coffer of any kind: here of a sarcophagus.

[f] εἴδωλον. The classical use of this word is well known: see e. g. Odyss. xi. 602. "A shadow or phantom: not a true substantial soul."

away the stone, let us loosen the grave clothes. For if thou take away the stone, that is, their insensibility to their own miseries, thou wilt quickly be able to bring them also out of the tomb; and having brought them out, thou wilt more easily rid them of their bonds. Then shall Christ know thee, when thou art risen, when unbound; then will He call thee even unto His own supper[1]. As many therefore of you as are friends of Christ, as many as are disciples, as many as love him that is gone, draw near unto Jesus, and pray. For even though his ill savour abound and be ever so intense, nevertheless not even so should we, his friends, forsake him, but so much the rather draw near; even as the sisters of Lazarus then did; neither should we leave interceding, beseeching, intreating, until we have received Him alive. MATT. VIII. 22.

[1] alluding to John 12, 2.

For if we thus order our own affairs, and those of our neighbours, we shall also attain speedily unto the life to come; unto which may we all attain, by the grace and love to man of our Lord Jesus Christ, to Whom be glory for ever and ever. Amen.

HOMILY XXVIII.

MATT. viii. 23, 24.

And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves, but He was asleep.

Now Luke[1], to free himself from having the order of time required of Him, saith thus, *And it came to pass on a certain day that He went into a ship with His disciples;* and Mark[2] in like manner. But this Evangelist not so, but he maintains the order in this place also. For they did not all of them write all things in this way. And these things I have mentioned before, lest any one from the omission should suppose there was a discordance.

[1] Luke 8, 22.

[2] See Mark 4, 35.

The multitudes then He sent on, but the disciples He took with Himself: for the others mention this too. And He took them with Him, not for nought, nor at hazard, but in order to make them spectators of the miracle that was to take place. For like a most excellent trainer, He was anointing them with a view to both objects; as well to be undismayed in dangers, as to be modest in honours. Thus, that they might not be high minded, because having sent away the rest, He retained them, He suffers them to be tossed with the tempest; at once correcting this, and disciplining them to bear trials nobly.

For great indeed were the former miracles too, but this

contained also in it a kind of discipline, and that no inconsiderable one, and was a sign akin to that of old[a]. For this cause He takes the disciples only with Himself. For as, when there was a display of miracles, He suffers the people also to be present; so when trials and terrors were rising up against Him, then He takes with Him none but the champions of the whole world, whom He was to discipline. MATT. VIII. 24.

And while Matthew merely mentioned that *He was asleep*[1], Luke saith that it was *on a pillow;* signifying both His freedom from pride, and to teach us hereby a high degree of austerity[2]. [1] See Mark 4, 38. [2] φιλοσοφίαν.

The tempest therefore being thoroughly excited, and the sea raging, *They awake Him, saying, Lord, save us: we perish*[3]. But He rebuked them before He rebuked the sea. Because as I said, for discipline these things were permitted, and they were a type of the temptations that were to overtake them. Yea, for after these things again, He often suffered them to fall into more grievous tempests of fortune[4], and bare long with them. Wherefore Paul also said, *I would not, brethren, have you ignorant, that we were pressed out of measure beyond strength, insomuch that we despaired even of life*[5]; and after this again, *Who delivered us from so great deaths.* Signifying therefore hereby, that they ought to be confident, though the waves rise high, and that He orders all things for good, He first of all reproves them. For indeed their very alarm was a profitable occurrence, that the miracle might appear greater, and their remembrance of the event be rendered lasting. Since when any thing strange is about to happen, there are prepared beforehand many things to cause remembrance, lest after the miracle hath passed by, men should sink into forgetfulness. [3] Matt. 8, 25. [4] πραγμάτων, "of things." [5] 2 Cor. 1, 8. 10.

Thus Moses also first is in fear of the serpent, and not merely in fear, but even with much distress; and then he sees that strange thing come to pass[6]. So these too, having first looked to perish, were then saved, that having confessed the danger, they might learn the greatness of the miracle. [6] Exod. 4, 3. 4.

Therefore also He sleeps: for had He been awake

[a] i. e. the miracle at the Red Sea, afterwards mentioned.

HOMIL. XXVIII. 1.

when it happened, either they would not have feared, or they would not have besought Him, or they would not so much as have thought of His being able to do any such thing. Therefore He sleeps, to give occasion for their timidity, and to make their perception of what was happening more distinct. For a man looks not with the same eyes on what happens in the persons of others, as in his own. Therefore since they had seen all benefitted, while themselves had enjoyed no benefit, and were supine; (for neither were they lame, nor had they any other such infirmity;) and it was meet they should enjoy His benefits by their own perception: He permits the storm, that by their deliverance they might attain to a clearer perception of the benefit.

Therefore neither doth He this in the presence of the multitudes, that they might not be condemned for little faith, but He has them apart, and corrects them, and before the tempest of the waters He puts an end to the tempests of their soul, rebuking them, and saying,

Why are ye fearful, O ye of little faith; instructing them also, that men's fear is wrought not by the approach of the temptations, but by the weakness of their mind.

But should any one say, that it was not fearfulness, or little faith, to come near and awaken Him; I would say this, that that very thing was an especial sign of their wanting the right opinion concerning Him. That is, His power to rebuke when awakened they knew, but that He could do so even sleeping, they knew not as yet.

And why at all marvel that it was so now, when even after many other miracles their impressions were still rather imperfect? wherefore also they are often rebuked; as when He saith, *Are ye also yet without understanding*[1]? Marvel not then, if when the disciples were in such imperfect dispositions, the multitudes had no exalted imagination of Him. For

[1] Matt. 15, 16.

v. 27. *They marvelled, saying, What manner of man is this, that even the winds and the sea obey Him?*

But Christ chode not with them for calling Him a man, but waited to teach them by His signs, that their supposition was mistaken. But from what did they think Him a man? First from His appearance, then from His sleeping, and His making use of a ship. So on this account they were cast into

perplexity, saying, *What manner of man is this?* since while the sleep and the outward appearance shewed Man, the sea and the calm declared Him God. MATT. VIII.

For because Moses had once done some such thing, in this regard also doth He signify His own superiority, and that the one works miracles as a slave, the other as Lord. Thus, He put forth no rod, as Moses did, neither did He stretch forth His hands to Heaven, nor did He need any prayer, but, as was meet for a Master commanding His handmaid, or a Creator His creature, so did He quiet and curb it by word and command only; and all the surge was straightway at an end, and not one trace of the disturbance remained. For this the Evangelist declared, saying, *And there was a great calm.* v. 26. And that which had been spoken of the Father as a great thing, this He shewed forth again by His works. And what had been said concerning Him? *He spake*, it saith, *and the stormy wind ceased*[1]. So here likewise, He spake, and *there was a great calm.* And for this most of all did the multitudes marvel at him; who would not have marvelled, had He done it in such manner as did Moses. [1] Ps. 107, 25. LXX.

[2.] Now when He is departed from the sea, there follows another miracle yet more awful. For men possessed with devils, like wicked runaways at sight of their master, said,

What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time? v. 29.

For, because the multitudes called Him Man, the devils came proclaiming His Godhead, and they that heard not the sea swelling and subsiding, heard from the devils the same cry, as it by its calm was loudly uttering.

Then, lest the thing might seem to come of flattery, according to their actual experience they cry out and say, *Art Thou come hither to torment us before the time?* With this view, then, their enmity is avowed beforehand, that their entreaty may not incur suspicion. For indeed they were invisibly receiving stripes, and the sea was not in such a storm as they; galled, and inflamed, and suffering things intolerable from His mere presence. Accordingly, no man daring to bring them to Him, Christ of Himself goes unto them.

And Matthew indeed relates that they said, *Art Thou come*

Hom. XXVIII. 2, 3.

hither before the time to torment us? but the other Evangelists have added, that they also entreated and adjured Him not to cast them into the deep[1]. For they supposed that their punishment was now close upon them, and feared, as even now about to fall into vengeance.

[1] Mark 5, 10. Luke 8, 31.

[2] οἱ περὶ τὸν Λουκᾶν.

And though Luke and those who follow him[2] say that it was one person, but this Evangelist two, this doth not exhibit any discrepancy at all. I grant if they had said, there was only one, and no other, they would appear to disagree with Matthew; but if that spake of the one, this of the two, the statement comes not of disagreement, but of a different manner of narration. That is, I for my part think, Luke singled out the fiercest one of them for his narrative, wherefore also in more tragical wise doth he report their miserable case; as, for instance, that bursting his bonds and chains he used to wander about the wilderness. And Mark saith, that he also cut himself with the stones.

And their words too are such as well betray their implacable and shameless nature. For, saith he, *Art thou come hither to torment us before the time?* You see, that they had sinned, they could not deny, but they demand not to suffer their punishment before the time. For, since He had caught them in the act of perpetrating those horrors so incurable and lawless, and deforming and punishing[3] His creature in every way; and they supposed that He, for the excess of their crimes, would not await the time of their punishment: therefore they besought and entreated Him: and they that endured not even bands of iron come bound, and they that run about the mountains, are gone forth into the plain; and those who hinder all others from passing, at sight of Him blocking up the way, stand still.

[3] τιμωρουμένους.

[3.] But what can be the reason that they love also to dwell in the tombs? They would fain suggest to the multitude a pernicious opinion, as though the souls of the dead become Dæmons[h], which God forbid we should ever admit into our

[h] So St. Augustin *de Civitate Dei*, ix. 11. "Plotinus says that the souls of men are Dæmons, and of men become Lares, if they are of good desert; if of bad, Lemures or Larvæ." Mr. Field refers to St. Chrys. 2 *Hom. on Lazarus*, vi. 235, 6. (Savile.) "Many of the simpler sort imagine that the souls of such as die violent deaths are turned into Dæmons, whereas the souls which really become such are theirs who are yet living in their sins, not by change of substance, but by imitating their evil mind.... Why did the Devil introduce this wicked doctrine? He tried to undermine the glory of the

conception. "But what then wilt thou say," one may ask, "when many of the sorcerers take children and slay them, in order to have the soul afterwards to assist them?" Why, whence is this evident? for of their slaying them, indeed, many tell us, but as to the souls of the slain being with them, whence knowest thou it, I pray thee? "The possessed themselves," it is replied, "cry out, I am the soul of such a one." But this too is a kind of stage-play, and devilish deceit. For it is not the spirit of the dead that cries out, but the evil spirit that feigns these things in order to deceive the hearers. For if it were possible for a soul to enter into the substance of an evil spirit, much more into its own body. MATT. VIII. 29.

And besides, it stands not to reason that the injured soul should cooperate with the wrong-doer, or that a man should be able to change an incorporeal power into another substance. For if in bodies this were impossible, and one could not make a man's body become that of an ass; much more were this impossible in the invisible soul; neither could one transform it into the substance of an evil spirit. So that these are the sayings of besotted old wives, and spectres to frighten children.

Nor indeed is it possible for a soul, torn away from the body, to wander here any more. For *the souls of the righteous are in the hand of God*[1]; and if of the righteous, then those children's souls also; for neither are they wicked: and the souls too of sinners are straightway led away hence. And it is evident from Lazarus and the rich man; and elsewhere too Christ saith, *This day they require thy soul of thee*[2]. And it may not be that a soul, when it is gone forth from the body, should wander here; nor is the reason hard to see. For if we, going about on the earth which is familiar and well known to us, being encompassed with a body, when we are journeying in a strange road, know not which way to go unless we have some one to lead us; how should the soul, being rent away from the body, and having gone out from all her

[1] Wisd. 3, 1.

[2] Luke 12, 20.

Martyrs. I mean, because they die violent deaths, he wishing to diffuse an evil impression of them, did this. This however he could not do, but another very grievous result he did accomplish. He induced by these doctrines the sorcerers that minister to him to butcher the bodies of many tender youths, in the hope that they would become Dæmons, and in return minister to them." He proceeds to argue against the superstition much as in the text here.

Homil. XXVIII. 3, 4.

accustomed region, know where to walk without one to shew her the way?

And from many other things too one might perceive, that it is not possible for a disembodied soul to remain here. For both Stephen saith, *Receive my spirit*[1]; and Paul, *To depart and to be with Christ is far better*[2]; and of the Patriarch too the Scripture saith, that *he was gathered unto his fathers, being cherished in a good old age*[3]. And as to the proof, that neither can the souls of sinners continue here; hear the rich man making much entreaty for this, and not obtaining it; since had it been at all possible, he would have come, and have told what had come to pass there[4]. Whence it is evident that after their departure hence our souls are led away into some place, having no more power of themselves to come back again, but awaiting that dreadful Day.

[1] Acts 7, 59.
[2] Phil. 1, 23.
[3] Gen. 15, 15. in LXX.
[4] Luke 16, 27. 28.

[4.] Now, should any one say, "And wherefore did Christ fulfil the devils' request, suffering them to depart into the herd of swine?" this would be our reply, that He did so, not as yielding to them, but as providing for many objects thereby. One, to teach them that are delivered from those wicked tyrants, how great the malice of their insidious enemies: another, that all might learn, how not even against swine are they bold, except He allow them; a third, that they would have treated those men more grievously than the swine, unless even in their calamity they had enjoyed much of God's providential care. For that they hate us more than the brutes is surely evident to every man. So then they that spared not the swine, but in one moment of time cast them all down the precipice, much more would they have done so to the men whom they possessed, leading them towards the desert, and carrying them away, unless even in their very tyranny the guardian care of God had abounded, to curb and check the excess of their violence. Whence it is manifest that there is no one, who doth not enjoy the benefit of God's Providence. And if not all alike, nor after one manner, this is itself a very great instance of Providence: in that according to each man's profit, the work also of Providence is displayed.

And besides what hath been mentioned, there is another thing also, which we learn from this; that His Providence is

not only over all in common, but also over each in particular; which He also declared with respect to His disciples, saying, *But the very hairs of your head are numbered*[1]. And from these demoniacs too, one may clearly perceive this; who would have *been choked* long before, if they had not enjoyed the benefit of much tender care from above. MATT. VIII. 34. [1] Matt. 10, 30.

For these reasons then He suffered them to depart into the herd of swine, and that they also who dwelt in those places should learn His power. For where His name was great, He did not greatly display Himself: but where no one knew Him, but they were still in an insensible condition, He made His miracles to shine out, so as to bring them over to the knowledge of His Godhead. For it is evident from the event that the inhabitants of that city were a sort of senseless people; for when they ought to have adored and marvelled at His power, they sent Him away, and *besought Him that He would depart out of their coasts.* v. 34.

But for what intent did the devils destroy the swine? Every where they have laboured to drive men to dismay, and every where they rejoice in destruction. This, for instance, the devil did with respect to Job, although in that case too God suffered it, but neither in that case as complying with the devil, but willing to shew His own servant the more glorious, cutting off from the evil spirit all pretext for his shamelessness, and turning on his own head what was done against the righteous man. Because now also the contrary of what they wished came to pass. For the power of Christ was gloriously proclaimed, and the wickedness of the dæmons, from which He delivered those possessed by them, was more plainly indicated; and how they want power to touch even swine, without permission from the God of all.

And if any would take these things [2] in a hidden sense, there is nothing to hinder. For the history indeed is this, but we are to know assuredly, that the swinish sort of men are especially liable to the operations of the dæmons. And as long as they are men that suffer such things, they are often able yet to prevail; but if they are become altogether swine, they are not only possessed, but are also cast down the precipice. And besides, lest any should suppose what was [2] κατὰ ἀναγωγήν

Homil. XXVIII. 4, 5.

done to be mere acting, instead of distinctly believing that the devils were gone out; by the death of the swine this is rendered manifest.

And mark also His meekness together with His power. For when the inhabitants of that country, after having received such benefits, were driving Him away, He resisted not, but retired, and left those who had shewn themselves unworthy of His teaching, having given them for teachers them that had been freed from the dæmons, and the swine-herds, that they might of them learn all that had happened; whilst Himself retiring leaves the fear vigorous in them. For the greatness withal of the loss was spreading the fame of what had been done, and the event penetrated their mind. And from many quarters were wafted sounds, proclaiming the strangeness of the miracle; from the cured, and from the drowned, from the owners of the swine, from the men that were feeding them.

[5.] These things any one may see happening now also, even many in the tombs possessed of evil spirits, whom nothing restrains from their madness; not iron, nor chain, nor multitude of men, nor advice, nor admonition, nor terror, nor threat, nor any other such thing.

[1] σωματὰ

For so when any man is dissolute, eager after all embraces[1], he differs not at all from the demoniac, but goes about naked like him, clad indeed in garments, but deprived of the true covering, and stripped of his proper glory; cutting himself not with stones, but with sins more hurtful than many stones. Who then shall be able to bind such a one? Who, to stay his unseemliness and frenzy, his way of never coming to himself, but for ever haunting the tombs? For such are the resorts of the harlots, full of much evil savour, of much rottenness.

And what of the covetous man? Is he not like this? For who will be able ever to bind him? Are there not fears and daily threats, and admonitions, and counsels? Nay, all these bonds he bursts asunder; and if any one come to set him free, he adjures him that he may not be freed, accounting it the greatest torture not to be in torture: than which what can be more wretched? For as to that evil spirit, even though he despised men, yet he yielded to the command of

Christ, and quickly sprang out of the man's body; but this man yields not even to His commandment. See at least how he daily hears Him saying, *Ye cannot serve God and Mammon*[1], and threatening hell, and the incurable torments, and obeys not: not that He is stronger than Christ, but because against our will Christ corrects us not. Therefore such men live as in desert places, though they be in the midst of cities. For who, that hath reason, would choose to be with such men? I for my part would sooner consent to dwell with ten thousand demoniacs, than with one diseased in this way.

MATT. VIII. 34.

[1] Matt. 6, 24.

And that I am not mistaken in saying this, is manifest from their respective feelings. For these last account him an enemy that hath done them no wrong, and desire even to take him for a slave when he is free, and encompass him with ten thousand evils; but the demoniacs do no such thing, but toss their disease to and fro within themselves. And while these overturn many houses, and cause the name of God to be blasphemed, and are a pest to the city and to the whole earth; they that are troubled by evil spirits, deserve rather our pity and our tears. And the one for the more part act in insensibility, but the others are frantic while they reason, keeping their orgies in the midst of cities, and maddened with some new kind of madness. For what do all the demoniacs so bad, as what Judas dared to do, when he shewed forth that extremity of wickedness? And all too that imitate him, like fierce wild beasts escaped from their cage, trouble their cities, no man restraining them. For these also have bonds upon them on every side; such as the fears of the judges, the threatening of the laws, the condemnation of the multitude, and other things more than these; yet bursting asunder even these, they turn all things upside down. And should any one remove these altogether from them, then would he know assuredly the dæmon that is in them to be far fiercer, and more frantic than he who is just now gone forth.

But since this may not be, let us for the time suppose it for argument's sake: and let us take off from him all his chains, and then shall we clearly know his manifest madness. But be not afraid of the monster, when we un-

Homil. XXVIII. 5, 6.

cover it; for it is the representation in word, not the thing in truth. Let there be then some man, darting fire from his eyes, black, having from either shoulder serpents hanging down instead of hands; and let him have also a mouth, with sharp swords set in it instead of teeth, and for a tongue a gushing fountain of poison and some baneful drug; and a belly more consuming than any furnace, devouring all that is cast unto it, and a sort of winged feet more vehement than any flame; and let his face be made up of a dog and of a wolf; and let him utter nothing human, but something discordant, and unpleasing, and terrible; and let him have also in his hands a firebrand. Perhaps what we have said seems to you to be terrible, but we have not even yet fashioned him worthily; for together with these things we must add others besides. I mean, that he is also to slay them that meet with him, to devour them, to fasten upon their flesh.

Yet is the covetous man much more fierce even than this, assailing all like hell, swallowing all up, going about a common enemy to the race of men. Why, he would have no man exist, that he may possess all things. And he stops not even at this, but when in his longing he shall have destroyed all men, he longs also to mar the substance of the earth, and to see it all become gold; nay, not the earth only, but hills also, and woods, and fountains, and in a word all things that appear.

And to convince you that not even yet have we set forth his madness, let there be no man to accuse and frighten him, but take away the terror of the laws in supposition awhile, and thou wilt see him snatching up a sword, laying violent hands on all, and sparing none; neither friend, nor kinsman, nor brother, nor even his very parent. Nay rather, in this case there is not even need of supposing, but let us ask him, if he is not for ever framing to himself such imaginations, and if he does not in thought range among all men to destroy them; both friends and kinsmen, and even his very parents. Nay rather there is no need even to ask, because in truth all men know that they who are under the power of this disease are wearied even of their father's old age; and that which is sweet, and universally desirable, the having children, they esteem grievous and unwelcome: many at

least with this view have even paid money to be childless, and have maimed their nature, not only by slaying their children after birth, but by not suffering them even to be born at all. MATT. VIII. 34.

[6.] Marvel not therefore, if we have thus sketched the covetous man; (for in truth he is far worse than what we have said;) but let us consider how we shall deliver him from the dæmon. How then shall we deliver him? If he may be clearly made aware, that his love of money stands very much in his way in respect of this very object, the gaining of money; for they that wish to gain in little things undergo great losses; whence accordingly a proverb hath been put forth to this same effect[1]. Many, for instance, on many occasions, wishing to lend at large usury, and through the expectation of gain not having inquired about them who receive their money, have together with the interest lost also all their capital. Others again falling into dangers, and not willing to give up a little, have together with the substance lost their life too.

Again, when it has been in men's power to purchase either gainful offices, or some other such thing, by some trifling meanness they have lost all. For because they know not how to sow, but have ever practised reaping, they of course continually fail of their harvest. For no man can be always reaping, as neither can he be always gaining. Therefore since they are not willing to spend, neither do they know how to gain. And should they have to take a wife, the same thing again befals them; for either they are deceived into taking a poor wife for a rich one, or when they have brought home one that is rich, but full of faults without number, here too they have incurred more loss than gain. For it is not superfluity, but virtue, that causes wealth. For what profit is there of her wealth, when she is expensive and dissolute, and scatters all abroad more vehemently than any wind? What if she be unchaste, and bring in numberless lovers? what if she be drunken? Will she not quickly make her husband the poorest of men?

[1] Perhaps the χρύσια χαλκείων, of which Erasmus says, "Conveniet uti, quoties officium aut munus longe impari munere pensatur.... Admissus est in amicitiam principis, sed excidit ex amicitia Christi." Adag. Chil. 1. Cent. ii. Prov. 1.

Homil. XXVIII. 6.

But they do not only marry, but also buy at great risk, from their great covetousness, labouring to find not good slaves, but cheap ones.

Consider then all these things, (for the words concerning Hell and the Kingdom ye are not yet able to hear,) and bearing in mind the losses which ye have often undergone from your love of money, in loans, and in purchases, and in marriages, and in offices of power, and in all the rest; withdraw yourselves from doating on money.

For so shall ye be able both to live the present life in security, and after a little advance to hear also the words that treat on self-government, and see through and look upon the very Sun of righteousness, and to attain unto the good things promised by Him; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXIX.

MATT. ix. 1, 2.

And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

BY His own city here he means Capernaum. For that which gave Him birth was Bethlehem; that which brought Him up, Nazareth; that which had Him continually inhabiting it, Capernaum.

This paralytic however was different from that one who is set forth in John[1]. For he lay at the pool, but this at Capernaum; and that man had his infirmity thirty and eight years, but concerning this, no such thing is mentioned; and the other was in a state destitute of protectors, but this had some to take care of him, who also took him up, and carried him. And to this He saith, *Son, thy sins be forgiven thee*, but to that He saith, *Wilt thou be made whole*[2]*?* And the other He healed on a sabbath day, but this not on a sabbath, for else the Jews would have laid this also to His charge; and in the case of this man they were silent, but in that of the other they were instant in persecuting him.

[1] John 5, 1.

[2] John 5, 6.

And this I have said, not without purpose, lest any one should think there is a discrepancy, from suspecting it to be one and the same paralytic.

But do thou, I pray thee, mark the humility and meekness of

Homil. XXIX. 1, 2.

our Lord. For He had also before this put away the multitudes from Him, and moreover when sent away by them at Gadara, He withstood not, but retired, not however to any great distance.

And again He entered into the ship and passed over, when He might have gone over afoot. For it was His will not to be always doing miracles, that He might not injure the doctrine of His Humanity[a].

Now Matthew indeed saith, that *they brought him*, but the others, that they also broke up the roof, and let him down[1]. And they put the sick man before Christ, saying nothing, but committing the whole to Him. For though in the beginning He Himself went about, and did not require so much faith of them that came unto Him; yet in this case they both approached Him, and had faith required on their part. For, *Seeing*, it is said, *their faith;* that is, the faith of them that had let the man down. For He doth not on all occasions require faith on the part of the sick only: as for instance, when they are insane, or in any other way, through their disease, are out of their own control. Or rather, in this case the sick man too had part in the faith; for he would not have suffered himself to be let down, unless he had believed.

[1] Mark 2, 4. Luke 5, 19.

Forasmuch then as they had evinced so great faith, He also evinces His own power, with all authority absolving his sins, and signifying in all ways that He is equal in honour with Him that begat Him. And mark; He implied it from the beginning, by His teaching, when He taught them as One having authority; by the leper, when He said, *I will, be thou clean*[2]; by the centurion, when upon his saying, *Speak the word only, and my servant shall be healed, He marvelled at him*[3], and celebrated him above all men; by the sea, when He curbed it with a mere word; by the devils, when they acknowledged Him as their Judge, and He cast them out with great authority.

[2] Matt. 8, 3.

[3] Matt. 8, 8.

Here again in another and a greater way He constrains His very enemies to confess His equality in honour, and by their own mouth He makes it manifest. For He, to signify His indifference to honour, (for there stood a great company of spectators shutting up the entrance, wherefore also they let him down from above,) did not straightway hasten to heal

[a] τῷ τῆς οἰκονομίας λόγῳ.

the visible body, but He takes His occasion from them; and He healed first that which is invisible, the soul, by forgiving his sins; which indeed saved the other, but brought no great glory to Himself. They themselves rather, troubled by their malice, and wishing to assail Him, caused even against their will what was done to be conspicuous. He, in fact, in His abundance of counsel, made use of their envy for the manifestation of the miracle. MATT. IX. 6.

Upon their murmuring, then, and saying, *This Man blasphemeth; who can forgive sins but God only*[1]? let us see what He saith. Did He indeed take away the suspicion? And yet if He were not equal, He should have said, "Why fix upon Me a notion which is not convenient? I am far from this power." But now hath He said none of these things, but quite the contrary He hath both affirmed and ratified, as well by His own voice, as by the performance of the miracle. Thus, it appearing that His saying certain things of himself gave disgust to his hearers, He affirms what He had to say concerning Himself by the others; and what is truly marvellous, not by His friends only, but also by His enemies; for this is the excellency of His wisdom. By His friends on the one hand, when He said, *I will, be thou clean*[2], and when He said, *I have not found so great faith, no, not in Israel*[3]; but by His enemies, now. For because they had said, "No man can forgive sins but God only," He subjoined, [1] v. 3. [2] Matt. 8, 3. [3] ib. v. 10.

But that ye may know that the Son of Man hath power to forgive sins upon the earth, (then saith He to the sick of the palsy,) Arise, and take up thy bed, and go unto thine house. v. 6.

And not here only, but also in another case again, when they were saying, *For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God*[4]: neither in that instance did He put down this opinion, but again confirmed it, saying, *If I do not the works of My Father, believe Me not; but if I do, though ye believe not Me, believe the works*[5]. [4] John 10, 33. [5] ib. v. 37, 38.

[2.] In this case indeed He discloses also another sign, and that no small one, of His own Godhead, and of His equality in honour with the Father. For whereas they said, "To unbind sins pertains to God only," He not only unbinds sins, but also

HOMIL. XXIX. 2.

before this He makes another kind of display in a thing which pertained to God only; the publishing the secrets in the heart. For neither had they uttered what they were thinking.

v. 3, 4. For *behold, certain of the Scribes*, it saith, *said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?*

But that it belongs to God only to know men's secrets, hear what saith the Prophet, *Thou most entirely alone*[1] *knowest the hearts*[2]; and again, *God trieth the hearts and reins*[3]; and Jeremiah too saith, *The heart is deep above all things, and it is man, and who shall know him*[4]? and, *Man shall look on the face, but God on the heart*[5]. And by many things one may see, that to know what is in the mind belongs to God alone.

[1] μονώτατος
[2] 2 Chron. 6, 30.
[3] Ps. 7, 9.
[4] Jer. 17, 9. LXX.
[5] 1 Sam. 16, 7.

Implying therefore that He is God, equal to Him that begat Him; what things they were reasoning in themselves, (for through fear of the multitude, they durst not utter their mind,) this their opinion He unveils and makes manifest, evincing herein also His great gentleness[6].

[6] τὸ ἀνεπαχθὲς

v. 4. *For wherefore*, saith He, *think ye evil in your hearts?*

And yet if there were cause for displeasure, it was the sick man who should have been displeased, as being altogether deceived, and should have said, "One thing I came to have healed, and amendest Thou another? Why, whence is it manifest that my sins are forgiven?"

But now he for his part utters no such word, but gives himself up to the power of the Healer; but these being curious and envious, plot against the good deeds of others. Wherefore He rebukes them indeed, but with all gentleness. "Why, if ye disbelieve," saith He, "what went before, and account my saying a boast; behold I add to it also another, the uncovering of your secrets; and after that again another." What then is this? The giving tone to the body of the paralyzed.

And whereas, when He spake unto the sick of the palsy, He spake without clearly manifesting His own authority: for He said not, "I forgive thee thy sins," but, *thy sins be forgiven thee:* upon their constraining, He discloses His authority more clearly, saying, *But that ye may know that the Son of Man hath power on earth to forgive sins.*

Seest thou, how far He was from unwillingness to be thought equal to the Father? For He said not at all, "The Son of Man hath need of another;" or, "He hath given Him authority," but, *He hath authority.* Neither doth He say it for love of honour, but "to convince you," so He speaks, "that I do not blaspheme in making Myself equal with God." MATT. IX. 5—8.

Thus every where His will is to offer proofs clear and indisputable; as when He saith, *Go thy way, shew thyself to the priest;* and when He points to Peter's wife's mother ministering, and permits the swine to cast themselves down headlong. And in the same manner here also; first, for a certain token of the forgiveness of his sins, He provides the giving tone to his body: and of that again, his carrying his bed; to hinder the fact from being thought a mere fancy. And He doeth not this, before He had asked them a question. *For whether is easier*, saith He, *to say, Thy sins be forgiven thee? or to say, Take up thy bed, and go unto thine house?* Now what He saith is like this, "Which seems to you easier, to bind up a disorganized[a] body, or to undo[1] the[1] sins of a soul? It is quite manifest; to bind up a body. For by how much a soul is better than a body, by so much is the doing away sins a greater work than this; but because the one is unseen, the other in sight, I throw in that, which although an inferior thing, is yet more open to sense; that the greater also and the unseen may thereby receive its proof;" thus by His works anticipating even now the revelation of what had been said by John, that *He taketh away the sins of the world.* c. 8, 4. ver. 5, 6. [1] λῦσαι

Well then, having raised him up, He sends him to His house; here again signifying His unboastfulness, and that the event was not a mere imagination; for He makes the same persons witnesses of his infirmity, and also of his health. For I indeed had desired, saith He, through thy calamity to heal those also, that seem to be in health, but are diseased in mind; but since they will not, depart thou home, to heal them that are there.

[a] διῳκισμένον, literally, "distributed into different habitations;" as when the population of Mantinea was broken up by the Laeedæmonians, διῳκίσθη ἡ Μαν-τινία: see Xen. *Hellenic.* v. 2. 7. comp. Dem. *de Pace*, i. 59. ed. Reiske; *de Fals. Leg.* i. 366.

HOMIL. XXIX. 2, 3.

Seest thou how he indicates Him to be Creator both of souls and bodies? He heals therefore the palsy in each of the two substances, and makes the invisible evident by that which is in sight. But nevertheless they still creep upon the earth.

ver. 8.

For when the multitudes saw it, they marvelled, and glorified God, which (it is said) *had given such power unto men:* for the flesh was an offence[1] unto them. But He did not rebuke them, but proceeds by His works to arouse them, and exalt their thoughts. Since for the time it was no small thing for Him to be thought greater than all men, as having come from God. For had they well established these things in their own minds, going on orderly they would have known, that He was even the Son of God. But they did not retain these things clearly, wherefore neither were they able to approach Him. For they said again, *This man is not of God*[2]; "how is this man of God?" And they were continually harping on these things, putting them forward as cloaks for their own passions.

[1] προσ-ίσταται αὐτοῖς.

[2] John 9, 16.

[3.] Which thing many now also do; and thinking to avenge God, fulfil their own passions, when they ought to go about all with moderation. For even the God of all, having power to launch His thunderbolt against them that blaspheme Him, makes the sun to rise, and sends forth the showers, and affords them all other things in abundance; Whom we ought to imitate, and so to entreat, advise, admonish, with meekness, not angry, not making ourselves wild beasts.

For no harm at all ensues unto God by their blasphemy, that thou shouldest be angered, but he who blasphemed hath himself also received the wound. Wherefore groan, bewail, for the calamity indeed deserves tears. And the wounded man, again,—nothing can so heal him as gentleness: gentleness, I say, which is mightier than any force.

See, for example, how He Himself, the insulted One, discourses with us, both in the Old Testament, and in the New; in the one saying, *O My people, what have I done unto thee*[3]*?* in the other, *Saul, Saul, why persecutest thou Me*[4]. And Paul too bids, *In meekness instruct those that oppose themselves*[5]. And Christ again, when His disciples had come to Him, requiring fire to come down from heaven,

[3] Micah 6, 3.

[4] Acts 9, 4.

[5] 2 Tim. 2, 25.

strongly rebuked them, saying, *Ye know not what manner of spirit ye are of*[1]. MATT. IX. 5—8.

And here again He said not, "O accursed, and sorcerers as ye are; O ye envious, and enemies of men's salvation;" but, *Wherefore think ye evil in your hearts?* [1]Luke 9, 55.

We must, you see, use gentleness to eradicate the disease. Since he who is become better through the fear of man, will quickly return to wickedness again. For this cause He commanded also the tares to be left, giving an appointed day of repentance. Yea, and many of them in fact repented, and became good, who before were bad; as for instance, Paul, the Publican, the Thief; for these being really tares turned into kindly wheat. Because, although in the seeds this cannot be, yet in the human will it is both manageable and easy; for our will is bound by no limits of nature, but hath freedom of choice for its privilege.

Accordingly, when thou seest an enemy of the truth, wait on him, take care of him, lead him back into virtue, by shewing forth an excellent life, by applying *speech that cannot be condemned*[2], by bestowing attention and tender care, by trying every means of amendment, in imitation of the best physicians. For neither do they cure in one manner only, but when they see the wound not yield to the first remedy, they add another, and after that again another; and now they use the knife, and now bind up. And do thou accordingly, having become a physician of souls, put in practice every mode of cure according to Christ's laws; that thou mayest receive the reward both of saving thyself and of profiting others, doing all to the glory of God, and so being glorified also thyself. *For them that glorify Me*, saith He, *I will glorify; and they that despise Me, shall be lightly esteemed*[3]. [2]Tit.2,8. [3]1 Sam. 2, 30.

Let us, I say, do all things unto His glory, that we may attain unto that blessed portion; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXX.

MATT. ix. 9.

And as Jesus passed forth from thence, He saw a man sitting at the receipt of custom, named Matthew; and He saith unto him, Follow Me.

FOR when He had performed the miracle, He did not remain, lest, being in sight, He should kindle their jealousy the more; but He indulges them by retiring, and soothing their passion. This then let us also do, not encountering them that are plotting against us; let us rather soothe their wound, giving way and relaxing their vehemence.

But wherefore did He not call him together with Peter and John and the rest? As in their case He had come at that time, when He knew the men would obey Him; so Matthew also He then called when He was assured he would yield himself. And therefore Paul again He took, as a fisher his prey, after the resurrection. Because He Who is acquainted with the hearts, and knows the secrets of each man's mind, knew also when each of these would obey. Therefore not at the beginning did He call him, when he was yet in rather a hardened state, but after His countless miracles, and the great fame concerning Him, when He knew him to have actually become more prepared for obedience.

[1] φιλοσοφίαν

[2] Mark 2, 14. Luke 5, 27.

And we have cause also to admire the self-denial[1] of the Evangelist, how he disguises not his own former life, but adds even his name, when the others had concealed him under another appellation[2].

But why did he say he was *sitting at the receipt of custom?* To indicate the power of Him that called him, that it was not when he had left off or forsaken this wicked trade, but from the midst of the evils He drew him up; much as He converted the blessed Paul also when frantic and raging, and darting fire; which thing he himself makes a proof of the power of Him that called him, saying to the Galatians, *Ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God*[1]. And the fishermen too He called when they were in the midst of their business. But that was a craft not indeed in bad report, but of men rather rudely bred, not mingling with others, and endowed with great simplicity; whereas the pursuit now in question was one full of all insolence and boldness, and a mode of gain whereof no fair account could be given, a shameless traffic, a robbery under cloke of law: yet nevertheless He Who uttered the call was ashamed of none of these things. MATT. IX. 9. [1] Gal. 1, 13.

And why talk I of His not being ashamed of a publican? since even with regard to a harlot woman, so far from being ashamed to call her, He actually permitted her to kiss His feet, and to moisten them with her tears[2]. Yea, for to this end He came, not to cure bodies only, but to heal likewise the wickedness of the soul. Which He did also in the case of the paralytic; and having shewn clearly that He is able to forgive sins, then, not before, He comes to him whom we are now speaking of; that they might no more be troubled at seeing a publican chosen into the choir of the disciples. For He that hath power to undo all our offences, why marvel if He even make this man an Apostle? [2] Luke 7, 38.

But as thou hast seen the power of Him that called, so consider also the obedience of him that was called: how he neither resisted, nor disputing said, "What is this? Is it not indeed a deceitful calling, wherewith He calls me, being such as I am?" nay; for this humility again had been out of season: but he obeyed straightway, and did not even request to go home, and to communicate with his relations concerning this matter; as neither indeed did the fishermen; but as they left their net and their ship and their father, so did he his receipt of custom and his gain, and followed, exhibiting

Homil. XXX. 1, 2.

a mind prepared for all things; and breaking himself at once away from all worldly things, by his complete obedience he bare witness that He Who called him had chosen a good time.

And wherefore can it be, one may say, that he hath not told us of the others also, how and in what manner they were called; but only of Peter and James, and John and Philip, and no where of the others[a]?

Because these more than others were in so strange and mean ways of life. For there is nothing either worse than the publican's business, or more ordinary than fishing. And that Philip also was among the very ignoble, is manifest from his country. Therefore these especially they proclaim to us, with their ways of life, to shew that we ought to believe them in the glorious parts of their histories also. For they who choose not to pass by any of the things which are accounted reproachful, but are exact in publishing these more than the rest, whether they relate to the Teacher or to the disciples; how can they be suspected in the parts which claim reverence? more especially since many signs and miracles are passed over by them, while the events of the Cross, accounted to be reproaches, they utter with exact care and loudly; and the disciples' pursuits too, and their faults, and those of their Master's ancestry who were notorious for sins[1], they discover with a clear voice. Whence it is manifest that they made much account of truth, and wrote nothing for favour, nor for display.

[1] c. 1, 3. 6.

[2.] Having therefore called him, He also honoured him with a very great honour by partaking straightway of his table; for in this way He would both give him good hope for the future, and lead him on to a greater confidence[2]. For not in a long time, but at once, He healed his vice. And not with him only doth He sit down to meat, but with many others also; although this very thing was accounted a charge against Him, that He chased not away the sinners. But neither do they conceal this point, what sort of blame is endeavoured to be fixed on His proceedings.

[2] παῤῥησίαν

Now the publicans come together as to one of the same trade; for he, exulting[3] in the entrance of Christ, had

[3] ἐγκαλλωπιζόμενος

[a] It appears by this that St. Chrysostom did not consider Nathanael to be the same with St. Bartholomew.

called them all together. The fact is, Christ used to try every kind of treatment; and not when discoursing only, nor when healing, nor when reproving His enemies, but even at His morning meal, He would often correct such as were in a bad way; hereby teaching us, that every season and every work may by possibility afford us profit. And yet surely what was then set before them came of injustice and covetousness; but Christ refused not to partake of it, because the ensuing gain was to be great: yea rather He becomes partaker of the same roof and table with them that have committed such offences. For such is the quality of a physician; unless he endure the corruption of the sick, he frees them not from their infirmity. MATT. IX. 9.

And yet undoubtedly He incurred hence an evil report; first by eating with him, then in Matthew's house, and thirdly, in company with many publicans. See at least how they reproach Him with this. *Behold a man gluttonous, and a winebibber, a friend of publicans and sinners*[1]. [1] Matt. 11, 19.

Let them hear, as many as are striving to deck themselves with great honour for fasting, and let them consider that our Lord was called *a man gluttonous and a winebibber*, and He was not ashamed, but overlooked all these things, that he might accomplish what He had set before him; which indeed was accordingly done. For the publican was actually converted, and thus became a better man.

And to teach thee that this great thing was wrought by his partaking of the table with Him, hear what Zacchæus saith, another publican. I mean, when he heard Christ saying, *To-day I must abide in thy house*, the delight gave him wings, and he saith, *The half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold*[2]. And to him Jesus saith, *This day is salvation come to this house.* So possible is it by all ways to give instruction. [2] Luke 19, 5. 8. 9.

But how is it, one may say, that Paul commands, *If any man that is called a brother be a fornicator or covetous, with such an one no not to eat*[3]*?* In the first place, it is not as yet manifest, whether to teachers also he gives this charge, and not rather to brethren only. Next, these were not yet of the [3] 1 Cor. 5, 11.

Homil. XXX. 2, 3.

number of the perfect[1], nor of those who had become brethren. And besides, Paul commands, even with respect to them that had become brethren, then to shrink from them, when they continue as they were; but these had now ceased, and were converted.

[1] ἀπηρτισμένων

[3.] But none of these things shamed the Pharisees, but they accuse Him to His disciples, saying,

v. 11. *Why eateth your Master with publicans and sinners?*

And when the disciples seem to be doing wrong, they intercede with Him, saying, *Behold Thy disciples do that which is not lawful to do on the sabbath-day*[2]; but here to them they discredit Him. All which was the part of men dealing craftily, and wishing to separate from the Master the choir of the disciples.

[2] Matt. 12, 2.

What then saith Infinite Wisdom?

v. 12. *They that be whole need not a physician*, saith He, *but they that are sick.*

See how He turned their reasoning to the opposite conclusion. That is, while they made it a charge against Him that He was in company with these men; He on the contrary saith, that His not being with them would be unworthy of Him, and of His love of man; and that to amend such persons is not only blameless, but excellent, and necessary, and deserving of all sorts of praise.

After this, that He might not seem to put them that were bidden to shame, by saying, *they that are sick;* see how He makes up for it again, by reproving the others, and saying,

v. 13. *Go ye and learn what that meaneth, I will have mercy, and not sacrifice.*

Now this He said, to upbraid them with their ignorance of the Scriptures. Wherefore also He orders His discourse more sharply, not Himself in anger, far from it; but so as that the Publicans might not be in utter perplexity.

And yet of course He might say, "Did ye not mark, how I remitted the sins of the sick of the palsy, how I braced up his body?" But He saith no such thing, but argues with them first from men's common reasonings, and then from the Scriptures. For having said, *They that be whole need not a physician, but they that are sick;* and having covertly indicated that He Himself was the Physician; after

that He said, *Go ye and learn what that meaneth, I will have mercy, and not sacrifice.* Thus doth Paul also: when he had first established his reasoning by illustrations from common things, and had said, *Who feedeth a flock, and eateth not of the milk thereof*[1]*?* then he brings in the Scriptures also, saying, *It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn*[2]*;* and again, *Even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel*[3]. MATT. IX. 13.

[1] 1 Cor. 9, 7.

[2] ib. 9. see Deut. 25, 4.

[3] ib. 14. comp. S. Matt. 10, 10.

But to His disciples not so, but He puts them in mind of His signs, saying on this wise, *Do ye not yet remember the five loaves of the five thousand, and how many baskets ye took up*[4]*?* Not so however with these, but He reminds them of our common infirmity, and signifies them at any rate to be of the number of the infirm; who did not so much as know the Scriptures, but making light of the rest of virtue, laid all the stress on their sacrifices; which thing He is also earnestly intimating unto them, when He sets down in brief what had been affirmed by all the Prophets[b], saying, *Learn ye what that meaneth, I will have mercy, and not sacrifice.*

[4] Matt. 16, 9.

The fact is, He is signifying hereby that not He was transgressing the law, but they; as if He had said, "Wherefore accuse Me? Because I bring sinners to amendment? Why then ye must accuse the Father also for this." Much as He said also elsewhere, establishing this point; *My Father worketh hitherto, and I work*[5]*:* so here again, *Go ye and learn what that meaneth, I will have mercy, and not sacrifice.* "For as this is His will, saith Christ, so also Mine." Seest thou how the one is superfluous, the other necessary? For neither did He say, "I will have mercy, and sacrifice," but, *I will have mercy, and not sacrifice.* That is, the one thing He allowed, the other He cast out; and proved that what they blamed, so far from being forbidden, was even ordained by the Law, and more so than sacrifice; and He brings in the Old Testament, speaking words and ordaining laws in harmony with Himself.

[5] John 5, 17.

Having then reproved them, both by common illustrations and by the Scriptures, He adds again,

[b] See Hosea 6, 6. Ps. 50, 8—15. Prov. 21, 3. Is. 1, 11—15. Micah 6, 6. 7. 8.

Homil. XXX. 3, 4.

I am not come to call righteous men, but sinners to repentance.

v. 13.

And this He saith unto them in irony; as when He said, *Behold, Adam is become as one of us*[1]; and again, *If I were hungry, I would not tell thee*[2]. For that no man on earth was righteous, Paul declared, saying, *For all have sinned, and come short of the glory of God*[3]. And by this too the others were comforted, I mean, the guests. "Why, I am so far," saith He, "from loathing sinners, that even for their sakes only am I come." Then, lest He should make them more careless, He staid not at the word *sinners*, but added, *unto repentance*. "For I am not come that they should continue sinners, but that they should alter, and amend."

[1] Gen. 3, 22. LXX.

[2] Ps. 50, 12.

[3] Rom. 3, 23.

[4.] He then having stopped their mouths every way, as well from the Scriptures as from the natural consequence of things; and they having nothing to say, proved as they were obnoxious to the charges which they had brought against Him, and adversaries of the Law and the Old Testament; they leave Him, and again transfer their accusation to the disciples.

And Luke indeed affirms that the Pharisees said it, but this Evangelist, that it was the disciples of John[c]; but it is likely that both said it. That is, they being, as might be expected, in utter perplexity, take the other sort with them; as they did afterwards with the Herodians likewise. Since in truth John's disciples were always disposed to be jealous of Him, and reasoned against Him: being then only humbled, when first John abode in the prison. They came at least then, *and told Jesus*[4]; but afterwards they returned to their former envy.

[4] See Matt. 14, 12.

v. 14.

Now what say they? *Why do we and the Pharisees fast oft, but thy disciples fast not?*

This is the disease, which Christ long before was eradicating, in the words, *When thou fastest, anoint thy head, and wash thy face*[5]; foreknowing the evils that spring therefrom. But yet He doth not rebuke even these, nor say, "O ye vain-glorious and over-busy;" but He discourses to them with all gentleness, saying, *The children of the bridechamber*

[5] Matt. 6, 17.

[c] Comp. Matt. 9, 14. Luke 5, 33, &c. and Mark 2, 18, &c.

cannot fast, as long as the Bridegroom is with them[d]. Thus, when others were to be spoken for, the Publicans I mean, to soothe their wounded soul, He was more severe in His reproof of their revilers; but when they were deriding Himself and His disciples, He makes His reply with all gentleness. MATT. IX. 15—17.

Now their meaning is like this; "Granted," say they, "Thou doest this as a Physician; why do Thy disciples also leave fasting, and cleave to such tables?" Then, to make the accusation heavier, they put themselves first, and then the Pharisees; wishing by the comparison to aggravate the charge. For indeed *both we*, it is said, *and the Pharisees, fast oft*. And in truth they did fast, the one having learnt it from John, the other from the Law; even as also the Pharisee said, *I fast twice in the week*[1]. [1] Luke 18, 12.

What then saith Jesus? *Can the children of the Bridechamber fast, while the Bridegroom is with them?* Before, He called Himself a Physician, but here a Bridegroom; by these names revealing His unspeakable mysteries. Yet of course He might have told them, more sharply, "These things depend not on you, that you should make such laws. For of what use is fasting, when the mind is full of wickedness; when ye blame others, when ye condemn them, bearing about beams in your eyes, and do all for display? Nay, before all this ye ought to have cast out vain-glory, to be proficients in all the other duties, in charity, meekness, brotherly love." However, nothing of this kind doth He say, but with all gentleness, *The children of the Bridechamber cannot fast, so long as the Bridegroom is with them;* recalling to their mind John's words, when he said, *He that hath the Bride, is the Bridegroom, but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice*[2]. [2] John 3, 29.

Now His meaning is like this; The present time is of joy and gladness, therefore do not bring in the things which are melancholy. For fasting is a melancholy thing, not in its own nature, but to them that are yet in rather a feeble state; for to those at least that are willing to practise self-command, the observance is

[d] ver. 15. comp. Mark 2, 19. Luke 5, 33.

Homil. XXX. 4, 5.

exceedingly pleasant and desirable. For as when the body is in health, the spirits are high, so when the soul is well conditioned, the pleasure is greater. But according to their previous impression He saith this. So also Isaiah[e], discoursing of it, calls it "an affliction of the soul;" and Moses too in like manner.

Not however by this only doth He stop their mouths, but by another topic also, saying,

ver. 15. *Days will come, when the Bridegroom shall be taken from them, and then shall they fast.*

For hereby He signifies, that what they did was not of gluttony, but pertained to some marvellous dispensation. And at the same time He lays beforehand the foundation of what He was to say touching His passion, in His controversies with others instructing His disciples, and training them now to be versed in the things which are deemed sorrowful. Because for themselves already to have this said to them, would have been grievous and galling, since we know that afterwards, being uttered, it troubled them[1]; but spoken to others, it would become rather less intolerable to them.

[1] c. 16, 22; 17, 23.

It being also natural for them to pride themselves on John's calamity, He from this topic represses likewise such their elation: the doctrine however of His resurrection He adds not yet, it not being yet time. For so much indeed was natural, that one supposed to be a man should die, but that other was beyond nature.

[5.] Then what He had done before, this He doth here again. I mean, that as He, when they were attempting to prove Him blameable for eating with sinners, proved to them on the contrary, that His proceeding was not only no blame, but an absolute praise to Him: so here too, when they wanted to shew of Him, that He knows not how to manage His disciples, He signifies that such language was the part of men not knowing how to manage their inferences[f], but finding fault at random.

ver. 15. *For no man*, saith He, *putteth a piece of new cloth unto an old garment.*

He is again establishing His argument by illustrations

[e] lit. "humiliation." Is. 58, 3. Numb. 29, 7.

[f] χιχρῆσθαι τοῖς ἐπομένοις, "to treat their followers." The last Editor thinks there is a designed play upon the words, by way of rhetorical turn, here.

from common life. And what He saith is like this, "The disciples have not yet become strong, but still need much condescension. They have not yet been renewed by the Spirit, and on persons in that state one ought not to lay any burthen of injunctions." MATT. IX. 17.

And these things He said, setting laws and rules for His own disciples, that when they should have to receive as disciples those of all sorts that should come from the whole world, they might deal with them very gently.

Neither do men put new wine into old bottles. ver. 17.

Seest thou His illustrations, how like the Old Testament? the garment? the wine skins? For Jeremiah too calls the people *a girdle*, and makes mention again of *bottles* and of *wine*[1]. Thus, the discourse being about gluttony and a table, He takes His illustrations from the same. [1] Jer. 13, 10—12.

But Luke[2] adds something more, that the new also is rent, if thou put it upon the old. Seest thou that so far from any advantage taking place, rather the mischief is increased? [2] See Luke 5, 36. 37. τὸ καινὸν σχίζει.

And while He speaks of the present, He foretells also the future; as that they shall hereafter be new, but until that come to pass, nothing austere and grievous ought to be imposed on them. For he, saith Christ, that seeks to instil the high doctrines before the proper time, thenceforth not even when the time calls will he find them to his purpose, having once for all made them unprofitable. And this comes to pass not by any fault of the wine, nor of the receivers, but from the unseasonable act of them that put it in.

Hereby He hath taught us also the cause of those lowly expressions, which He was continually using in discourse with them. That is, by reason of their infirmity He said many things very short of His proper dignity: which John also pointing out, relates Him to have said, *I have many things to say unto you, but ye cannot bear them now*[3]. Here, that they might not suppose those things only to be which He had spoken, but might imagine to themselves others also, and far greater; He set before them their own infirmity, with a promise that when they should have become strong, He would tell them also the rest; which thing He saith here too, *Days will come, when the Bridegroom shall be taken from them, and then shall they fast.* [3] John 16, 12.

Homil. XXX. 6.

[6.] Therefore neither let us require all things of all men in the beginning, but so much as is possible; and soon shall we have made our way to the rest. But if thou art urgent and in haste, for this very cause I bid thee urge not, because thou art in haste. And if the saying seem to thee a riddle, learn it from the very nature of the things, and then wilt thou see the whole force thereof.

And let none move thee of those who find fault unseasonably; since here too the censurers were Pharisees, and the reproached, disciples: nevertheless, none of these things persuaded Christ to reverse His judgment, neither did He say, "it is a shame for these to fast, and for those not to fast." But as the perfect pilot heeds not the troubled waves, but his own art; so at that time did Christ. For in truth it was a shame, not that they should forbear fasting, but that on account of the fast they should be wounded in vital points, and be cut off, and broken away.

These things then let us also bear in mind, and treat accordingly all those that belong to us. Yea, if thou have a wife fond of dress, gaping and eager after modes of painting the face, and dissolved in great luxury, and talkative, and foolish; (although it is not of course possible that all these should concur in one woman; however let us frame in our discourse a woman of that sort.)—

"Why then is it," some one may say, "that thou fashionest a woman, and not a man?" There are men too worse than this woman. But forasmuch as the authority is intrusted to men, we accordingly are framing a woman, for the present, not as though vice more abounded in them. For there are many things to be found in men also, which are not amongst women; as for instance man-slaying, breaking open of tombs, fighting with wild beasts, and many such like things. Think not therefore that we do this as undervaluing the sex; it is not, it is not this, but thus it was convenient at present to sketch out the picture.—

Let us then suppose such a woman, and let her husband endeavour in every way to reform her. How then shall he reform her? Not by enjoining all at once, but the easier things first, and in matters by which she is not vehemently possessed. For if thou hasten to reform her entirely at the

beginning, thou hast ruined all. Do not accordingly take off her golden ornaments at once, but let her have them, and wear them for a time, for this seems a less evil than her paintings and shadings. Let these therefore be first taken away, and not even these by fear and threatening, but by persuasion and mildness, and by blaming of others, and by your own opinion and judgment. And tell her continually, that to thee a countenance so decked up is not lovely, but rather in a high degree unpleasing, and persuade her above all things that this vexes thee. And after thine own suffrage, bring in also the judgment expressed by others, and say that even beautiful women are wont to be disfigured by this; that thou mayest root out the passion. And say nothing yet of hell, or of the Kingdom, for thou wilt talk of these things in vain: but persuade her that she pleases thee more by displaying the work of God undisguised; but she who tortures, and strains, and daubs her countenance, doth not even to people in general appear fair and beautiful. And first by common reasonings and the suffrages of all men expel the pest, and when thou hast softened her down by these words, add also the other considerations. And though thou shouldest speak once and not persuade her, do not grow weary of pouring in[e] the same words, a second and a third time and often; not however in a wearisome kind of way, but sportively; and do thou now turn from her, now flatter and court her. MATT. IX. 17.

Seest thou not the painters, how much they rub out, how much they insert, when they are making a beautiful portrait? Well then, do not thou prove inferior to these. For if these, in drawing the likeness of a body, used such great diligence, how much more were it meet for us, in fashioning a soul, to use every contrivance. For if thou shouldest fashion well the form of this soul, thou wilt not see the countenance of the body looking unseemly, nor lips stained, nor a mouth like a bear's mouth dyed with blood, nor eyebrows blackened as with the smut of some kitchen vessel, nor cheeks whitened with dust like the walls of the tombs. For all these things are smut, and cinders, and dust, and signals of extreme deformity.

[e] ἰπαντλῶν, "using fomentation." See Mr. Field's note on the place.

Homil. XXX. 6.

But stay: I have been led on unobserving, I know not how, into these expressions; and while admonishing another to teach with gentleness, I have been myself hurried away[1] into wrath. Let us return therefore again unto the more gentle way of admonition, and let us bear with all the faults of our wives, that we may succeed in doing what we would. Seest thou not how we bear with the cries of children, when we would wean them from the breast, how we endure all for this object only, that we may persuade them to despise their former food? Thus let us do in this case also, let us bear with all the rest, that we may accomplish this. For when this hath been amended, thou wilt see the other too proceeding in due order, and thou wilt come again unto the ornaments of gold, and in the same way wilt reason concerning them likewise, and thus by little and little bringing thy wife unto the right rule, thou wilt be a beautiful painter, a faithful servant, an excellent husbandman.

[1] ἐξέχυ-θην

Together with these things remind her also of the women of old, of Sarah, of Rebecca, both of the fair and of them that were not so, and point out how all equally practised modesty. For even Leah, the wife of the Patriarch, not being fair, was not constrained to devise any such thing, but although she were uncomely, and not very much beloved by her husband, she neither devised any such thing, nor marred her countenance, but continued to preserve the lineaments thereof undisfigured, and this though brought up by Gentiles.

But thou that art a believing woman, thou that hast Christ for thine Head, art thou bringing in upon us a Satanic art? And dost thou not call to mind the Water that dashed over thy countenance, the Sacrifice that adorns thy lips, the Blood that hath reddened thy tongue? For if thou wouldest consider all these things, though thou wert fond of dress to the ten thousandth degree, thou wilt not venture nor endure to put upon thee that dust and those cinders. Learn that thou hast been joined unto Christ, and refrain from this unseemliness. For neither is He delighted with these colourings, but He seeks after another beauty, of which He is in an exceeding degree a Lover, I mean, that in the soul. This the Prophet likewise hath charged thee to cherish, and hath said, *So shall the King have pleasure in thy beauty*[2].

[2] Ps. 45, 11.

Let us not therefore be curious in making ourselves unseemly. For neither is any one of God's works imperfect, nor doth it need to be set right by thee. For not even if to an image of the Emperor, after it was set up, any one were to seek to add his own work, would the attempt be safe, but he will incur extreme danger. Well then, man works and thou addest not; but doth God work, and dost thou amend it? And dost thou not consider the fire of hell? Dost thou not consider the destitution of thy soul? For on this account it is neglected, because all thy care is wasted on the flesh. MATT. IX. 17.

But why do I speak of the soul? For to the very flesh every thing falls out contrary to what ye have sought. Consider it. Dost thou wish to appear beautiful? This shews thee uncomely. Dost thou wish to please thy husband? This rather grieves him; and causes not him only, but strangers also, to become thine accusers. Wouldest thou appear young? This will quickly bring thee to old age. Wouldest thou wish to array thyself honourably? This makes thee to be ashamed. For such an one is ashamed not only before those of her own rank, but even those of her maids who are in her secret, and those of her servants who know; and, above all, before herself.

But why need I say these things? For that which is more grievous than all I have now omitted, namely, that thou dost offend God; thou underminest modesty, kindlest the flame of jealousy, emulatest the harlot women at their brothel.

All these things then consider, ye women, and laugh to scorn the pomp of Satan and the craft of the Devil; and letting go this adorning, or rather disfiguring, cultivate that beauty in your own souls which is lovely even to Angels, and desired of God, and delightful to your husbands; that ye may attain both unto present glory, and unto that which is to come. To which God grant that we may all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXXI.

MATT. ix. 18.

While He spake these things unto them, behold, there came in a ruler, and worshipped Him, saying, My daughter is even now dead, but come and lay Thy hand upon her, and she shall live.

THE deed overtook the words; so that the mouths of the Pharisees were the more stopped. For both he that came was a ruler of the synagogue, and his affliction terrible. For the young damsel was both his only child, and twelve years old, the very flower of her age; on which account especially He raised her up again, and that immediately.

And if Luke say that men came, saying, *Trouble not the Master, for she is dead*[1]; we will say this, that the expression, *she is even now dead*, was that of one conjecturing from the time of his journeying, or exaggerating his affliction. For it is an usual thing with persons in need to heighten their own evils by their report, and to say something more than is really true, the more to attract those whom they are beseeching.

[1] Luke 8, 49.

But see his dulness: how he requires of Christ two things, both His actual presence, and the laying on of His hand: and this by the way is a sign that he had left her still breathing. This Naaman also, that Syrian, required of the Prophet. *For I thought*, saith he, *he will surely come out, and will lay on his hand*[2]. For in truth they who are more or less dull of temper, require sight and sensible things.

[2] 2 Kings 5, 11. LXX.

And whereas Mark[1] saith, He took the three disciples, and so doth Luke[2]; our Evangelist merely saith, *the disciples*. Wherefore then did He not take with Him Matthew, though he had but just come unto Him? To bring him to a more earnest longing, and because he was yet rather in an imperfect state. For to this intent doth He honour those, that these may grow such as those are. But for him it sufficed for the present, to see what befel the woman with the issue of blood, and to be honoured by His table, and by His partaking of his salt. MATT. IX. 20, 21. [1] Mark 5, 37. [2] Luke 8, 51.

And when He had risen up many followed Him, as for a great miracle, both on account of the person who had come, and because the more part being of a grosser disposition were seeking not so much the care of the soul, as the healing of the body; and they flowed together, some urged by their own afflictions, some hastening to behold how other men's were cured: however, there were as yet but few in the habit of coming principally for the sake of His words and doctrine. Nevertheless, He did not suffer them to enter into the house, but His disciples only; and not even all of these, every where instructing us to repel the applause of the multitude.

[2.] *And, behold*, it is said, *a woman that had an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself, If I may but touch His garment, I shall be whole.* v.21,22.

Wherefore did she not approach Him boldly? She was ashamed on account of her affliction, accounting herself to be unclean. For if the menstruous woman was judged not to be clean, much more would she have the same thought, who was afflicted with such a disease; since in fact that complaint was under the Law accounted a great uncleanness[3]. Therefore she lies hidden, and conceals herself. For neither had she as yet the proper and correct opinion concerning Him: else she would not have thought to be concealed. And this is the first woman that came unto Him in public, having heard of course that He heals women also, and that He is on His way to the little daughter that was dead. [3] Levit. 15, 25.

And she durst not invite him to her house, although she was wealthy[a]; nay, neither did she approach publicly, but

[a] Eusebius, E. H. viii. 18. mentions a tradition that she belonged to Cæsarea

Homil. XXXI. 2.

secretly with faith she touched His garments. For she did not doubt, nor say in herself, "shall I indeed be delivered from the disease? shall I indeed fail of deliverance?" But confident of her health, she so approached Him. *For she said*, we read, *in herself, If I may only touch His garment, I shall be whole.* Yea, for she saw out of what manner of house He was come, that of the publicans, and who they were that followed Him, sinners and publicans; and all these things made her to be of good hope.

What then doth Christ? He suffers her not to be hid, but brings her into the midst, and makes her manifest for many purposes.

It is true indeed that some of the senseless ones say, "He does this for love of glory. For why," say they, "did He not suffer her to be hid?" What sayest thou, unholy, yea, all unholy one? He that enjoins silence, He that passes by miracles innumerable, is He in love with glory?

For what intent then doth He bring her forward? In the first place He puts an end to the woman's fear, lest being pricked by her conscience, as having stolen the gift, she should abide in agony. In the second place, He sets her right, in respect of her thinking to be hid. Thirdly, He exhibits her faith to all, so as to provoke the rest also to emulation; and His staying of the fountains of her blood was no greater sign than He affords in signifying His knowledge of all things. Moreover the ruler of the synagogue, who was on the point of thorough unbelief, and so of utter ruin, He corrects by the woman. Since both they that came said, *Trouble not the Master, for the damsel is dead;* and those in the house laughed Him to scorn, when He said, *She sleepeth;* and it was likely that the father too should have experienced some such feeling. Therefore to correct this weakness beforehand, He brings forward the simple woman. For as to that ruler being quite of the grosser sort, hear what He saith unto him: *Fear not, do thou believe only, and she shall be made whole*[1].

[1] Luke 8, 50.

Thus He waited also on purpose for death to come on,

Philippi, othewise called Paneas, and that certain brazen statues, of a man holding out his hand and a woman kneeling, which were there in his time, were set up at her expense, that being her native place. He adds, that a certain plant which grew by the Saviour's statue, when it came to touch the hem of His garment, stopped growing; and that it was endowed with virtue to cure all manner of diseases.

and that then He should arrive; in order that the proof of the resurrection might be distinct. With this view He both walks more leisurely, and discourses more with the woman; that He might give time for the damsel to die, and for those to come, who told of it, and said, *Trouble not the Master.* This again surely the Evangelist obscurely signifies, when he saith, *While He yet spake, there came from the house certain which said, Thy daughter is dead, trouble not the Master*[1]. For His will was that her death should be believed, that her resurrection might not be suspected. And this He doth in every instance. So also in the case of Lazarus, He waited a first and a second and a third day[2]. MATT. IX. 22.

[1] Mark 5, 35. Luke 8, 49.

[2] John 11, 6. 39.

On account then of all these things He brings her forward, and saith, *Daughter, be of good cheer*, even as He had said also to the paralysed person, *Son, be of good cheer*. Because in truth the woman was exceedingly alarmed; therefore He saith, *be of good cheer*, and He calls her *daughter;* for her faith had made her a daughter. After that comes also her praise: *Thy faith hath made thee whole.* v. 22. see v. 2.

But Luke tells us also other things more than these concerning the woman. Thus, when she had approached Him, saith he, and had received her health, Christ did not immediately call her, but first He saith, *Which is he that touched Me? Then when Peter and they that were with Him said, Master, the multitude throng Thee, and press Thee, and sayest Thou, Who touched Me*[3]*?* (which was a very sure sign both that He was encompassed with real flesh, and that He trampled on all vain-glory, for they did not follow Him at all afar off, but thronged Him on every side;) He for His part continued to say, *Somebody hath touched Me, for I perceive that virtue is gone out of Me*[4]*;* answering after a grosser manner according to the impression of His hearers. But these things He said, that He might also induce her of herself to make confession. For on this account neither did He immediately convict her, in order that having signified that He knows all things clearly, He might induce her of her own accord to publish all, and work upon her to proclaim herself what had been done, and that He might not incur suspicion by saying it.

[3] Luke 8, 45.

[4] Ib. v. 46.

Seest thou the woman superior to the ruler of the

Homil. XXXI. 2, 3.

synagogue? She detained Him not, she took no hold of Him, but touched Him only with the end of her fingers, and though she came later, she first went away healed. And he indeed was bringing the Physician altogether to his house, but for her a mere touch sufficed. For though she was bound by her affliction, yet her faith had given her wings. And mark how He comforts her, saying, *Thy faith hath saved thee.* Now surely, had He drawn her forward for display, He would not have added this; but He saith this, partly teaching the ruler of the synagogue to believe, partly proclaiming the woman's praise, and affording her by these words delight and advantage equal to her bodily health.

For that He did this as minded to glorify her, and to amend others, and not to shew Himself glorious, is manifest from hence; that He indeed would have been equally an object of admiration even without this, (for the miracles were pouring around Him faster than the snow-flakes, and He both had done and was to do far greater things than these:) but the woman, had this not happened, would have gone away hid, deprived of those great praises. For this cause He brought her forward, and proclaimed her praise, and cast out her fear, (*for she came*, it is said, *even trembling*[1]); and He caused her to be of good courage, and together with health of body, He gave her also other provisions for her journey, in that He said, *Go in peace*[2].

[1] Luke 8, 47.

[2] ib. v. 48.

v. 23, 24. [3.] *And when He came into the ruler's house, and saw the minstrels and the people making a noise, He saith unto them, Give place, for the maid is not dead, but sleepeth. And they laughed Him to scorn.*

Noble tokens, surely, these, of the rulers of synagogues; in the moment of her death pipes and cymbals raising a dirge! What then doth Christ? All the rest He cast out, but the parents He brought in; to leave no room for saying that He healed her in any other way. And before her resurrection too, He raises her in His word; saying, *The maid is not dead, but sleepeth.* And in many instances besides He doeth this. As then on the sea He first rebukes His Disciples, even so in this case also He expels tumult from the mind of the by-standers, at the same time both signifying that it is easy for Him to raise the dead, (which same thing He did with

respect to Lazarus also, saying, *Our friend Lazarus sleepeth*[1]*;*) and also teaching us not to fear death; for that it is not death, but is henceforth become a sleep. Thus, since He Himself was to die, He doth in the persons of others prepare His disciples beforehand to be of good courage, and to bear the end meekly. Since in truth, when He had come, death was from that time forward a sleep. MATT. IX. 22, 23. [1] John 11, 11.

But yet they laughed Him to scorn: He however was not indignant at being disbelieved by those for whom He was a little afterwards to work miracles; neither did He rebuke their laughter, in order that both it and the pipes, and the cymbals, and all the other things, might be a sure proof of her death. For since for the most part, after the miracles are done, men disbelieve, He takes them beforehand by their own answers; which was done in the case both of Lazarus and of Moses. For to Moses first He saith, *What is that in thine hand*[2]*?* in order that when he saw it become a serpent, He should not forget that it was a rod before, but being reminded of his own saying, might be amazed at what was done. And with regard to Lazarus He saith, *Where have ye laid him*[3]*?* that they who had said, *Come and see*, and *he stinketh, for he hath been dead four days*, might no longer be able to disbelieve His having raised a dead man. [2] Ex. 4, 2. [3] John 11, 34. 39.

Seeing then the cymbals and the multitude, He put them all out, and in the presence of the parents works the miracle; not introducing another soul, but recalling the same that had gone out, and awakening her as it were out of a sleep.

And He holds her by the hand, assuring the beholders; so as by that sight to make a way for the belief of her resurrection. For whereas the father said, *Lay thy hand upon her;* He on His part doth somewhat more, for He lays no hand on her, but rather takes hold of her, and raises her, implying that to Him all things are ready. And He not only raises her up, but also commands to give her meat, that the event might not seem to be an illusion. And He doth not give it Himself, but commands them; as also with regard to Lazarus He said, *Loose him, and let him go*[4], and afterwards makes him partaker of His table[5]. For so is He wont always to establish both points, making out with all v. 18. [4] John 11, 44. [5] John 12, 2.

Homil. XXXI. 3—5.

completeness the demonstration alike of the death and of the resurrection.

But do thou mark, I pray thee, not her resurrection only, but also His commanding *to tell no man;* and by all learn thou this especially, His freedom from haughtiness and vain-glory. And withal learn this other thing also, that He cast them that were beating themselves out of the house, and declared them unworthy of such a sight; and do not thou go out with the minstrels, but remain with Peter, and John, and James.

For if He cast them out then, much more now. For then it was not yet manifest that death was become a sleep, but now this is clearer than the very sun itself. But is it that He hath not raised thy daughter now? But surely He will raise her, and with more abundant glory. For that damsel, when she had risen, died again; but thy child, if she rise again, abides thenceforth in immortal being.

[4.] Let no man therefore beat himself any more, nor wail, neither disparage Christ's achievement. For indeed He overcame death. Why then dost thou wail for nought? The thing is become a sleep. Why lament and weep? Why, even if Greeks did this, they should be laughed to scorn; but when the believer behaves himself unseemly in these things, what plea hath he? What excuse will there be for them that are guilty of such folly, and this, after so long a time, and so clear proof of the resurrection?

But thou, as though labouring to add to the charge against thee, dost also bring us in heathen women singing dirges, to kindle thy feelings, and to stir up the furnace thoroughly: and thou hearkenest not to Paul, saying, *What concord hath Christ with Belial? or what part hath he that believeth with an infidel*[1]*?*

[1] 2 Cor. 6, 15.

And while the children of heathens, who know nothing of resurrection, do yet find words of consolation, saying, "Bear it manfully, for it is not possible to undo what hath taken place, nor to amend it by lamentations;" art not thou, who hearest sayings wiser and better than these, ashamed to behave thyself more unseemly than they? For we say not at all, "Bear it manfully, because it is not possible to undo what hath taken place," but, "bear it manfully, because he

will surely rise again;" the child sleeps and is not dead; he is at rest and hath not perished. For resurrection will be his final lot, and eternal life, and immortality, and an angel's portion. Hearest thou not the Psalm that saith, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee*[1]? God calleth it "bountiful dealing," and dost thou make lamentation? MATT. IX. 22, 23.

[1] Ps. 116, 7.

And what more couldest thou have done, if thou wert a foe and an enemy of the dead? Why, if there must be mourning, it is the Devil that ought to mourn. He may beat himself, he may wail, at our journeying to greater blessings. This lamentation becomes his wickedness, not thee, who art going to be crowned and to rest. Yea, for death is a fair haven. Consider, at any rate, with how many evils our present life is filled; reflect how often thou thyself hast cursed our present life. For indeed things go on to worse, and from the very beginning thou wert involved in no small condemnation. For, saith He, *In sorrow thou shalt bring forth children;* and, *In the sweat of thy face shalt thou eat thy bread*[2]; and, *In the world ye shall have tribulation*[3].

[2] Gen. 3, 16, 19.

[3] John 16, 33.

But of our state there, no such word at all is spoken, but all the contrary; that *grief and sorrow and sighing have fled away*[4]. And that *men shall come from the east and from the west, and shall recline in the bosoms of Abraham and Isaac and Jacob*[5]. And that the region there is a spiritual Bridechamber, and bright lamps, and a translation to Heaven.

[4] Is. 35, 10.

[5] Matt. 8, 11.

[5.] Why then disgrace the departed? Why dispose the rest to fear and tremble at death? Why cause many to accuse God, as though He had done very dreadful things? Or rather, why after this invite poor persons, and entreat priests to pray[b]? "In order," saith he, "that the dead may depart into rest; that he may find the Judge propitious." For these things then art thou mourning and wailing? Thou art therefore fighting and warring with thyself: exciting a

[b] Because the feasts and prayers for the dead being supposed to benefit those only who had fallen asleep in the Lord, and whose final happiness was therefore sure, it was an inconsistency in those who celebrated them to sorrow as if they had no hope. See Bingham, b. 23. c. 3. §. 13, 15.

Homil. XXXI. 5, 6.

storm against thyself on account of his having entered into harbour.

"But what can I do?" saith he: "such a thing is nature." The blame is not nature's, neither doth it belong to the necessary consequence of the thing; but it is we that are turning all things upside down, are overcome with softness, are giving up our proper nobility, and are making the unbelievers worse. For how shall we reason with another concerning immortality? how shall we persuade the heathen, when we fear death, and shudder at it more than he? Many, for instance, among the Greeks, although they knew nothing of course about immortality, have crowned themselves at the decease of their children, and appeared in white garments, that they might reap the present glory; but thou not even for the future glory's sake ceasest thy woman's behaviour and wailing.

But hast thou no heirs, nor any to succeed to thy goods? And which wouldest thou rather, that he should be heir of thy possessions, or of Heaven? And which didst thou desire, that he should succeed to the things that perish, which he must have let go soon after, or to things that remain, and are immoveable? Thou hadst him not for heir, but God had him instead of thee; he became not joint-heir with his own brethren, but he became *joint-heir with Christ*.

"But to whom," saith he, "are we to leave our garments, to whom our houses, to whom our slaves and our lands?" To him again, and more securely than if he lived; for there is nothing to hinder. For if barbarians burn the goods of the departed together with them, much more were it a righteous thing for thee to send away with the dead what things he hath: not to be turned to ashes, like those, but to invest him with more glory; and that if he departed a sinner, it may do away his sins[b]; but if righteous, that it may become an increase of reward and recompense.

But dost thou long to see him? Then live the same life with him, and thou wilt soon obtain that sacred vision.

[b] Not that St. Chrysostom imagined that any thing could be done to change the relative condition of those who have died in the favour or displeasure of God: see e. g. Hom. xxxvi. p. 506. ed. Field. Indeed the same is implied in the words which immediately follow. "Dost thou long to see him? Then live the same life with him," &c.

And herewith consider this also, that though thou shouldest not hearken to us, thou wilt certainly yield to time. But no reward then for thee; for the consolation comes of the number of the days. Whereas if thou art willing now to command thyself, thou wilt gain two very great points: first, thou wilt deliver thyself from the intervening ills, next, thou wilt be crowned with the brighter crown from God. For indeed neither almsgiving nor any thing else is nearly so great as bearing affliction meekly. MATT. IX. 22, 23.

Bear in mind, that even the Son of God died: and He indeed for thee, but thou for thyself. And when He said, *If it be possible, let the cup pass from Me*[1], and suffered pain, and was in agony, nevertheless He shunned not the end, but underwent it, and that with its whole course of exceeding woe[2]. That is, He did by no means simply endure death, but the most shameful death; and before His death, stripes; and before His stripes, upbraidings, and jeers, and revilings; instructing thee to bear all manfully. [1] Matt. 26, 39. [2] μετὰ πολλῆς τῆς τραγῳδίας

And though He died, and put off His body, He resumed it again in greater glory, herein also holding out to thee good hopes. If these things be not a fable, lament not. If thou account these things to be sure, weep not; but if thou dost weep, how wilt thou be able to persuade the Greek that thou believest?

[6.] But even so doth the event still appear intolerable to thee? Well then, for this very cause it is not meet to lament for him, for he is delivered from many such calamities. Grudge not therefore against him, neither envy him: for to ask death for yourself because of his premature end, and to lament for him that he did not live to endure many such things, is rather the part of one grudging and envying.

And think not of this, that he will no more return home: but that thyself also art a little while after to go to him. Regard not this, that he returns here no more, but that neither do these things that are seen remain such as they are, but these too are being transformed. Yea, for heaven, and earth, and sea, and all, are being put together afresh[3], and then shalt thou recover thy child in greater glory. [3] μεθαρμόζεται

And if indeed he departed a sinner, his wickedness is stayed; for certainly, had God known that he was being

Homil. XXXI. converted, He would not have snatched him away before his repentance: but if he ended his life righteous, he now possesses all good in safety. Whence it is manifest that thy tears are not of kindly affection, but of unreasoning passion. For if thou lovedst the departed, thou shouldest rejoice and be glad that he is delivered from the present waves.

For what is there more, I pray thee? What is there fresh and new? Do we not see the same things daily revolving? Day and night, night and day, winter and summer, summer and winter, and nothing more. And these indeed are ever the same; but our evils are fresh, and newer. Wouldest thou then have him every day drawing up more of these things, and abiding here, and sickening, and mourning, and in fear and trembling, and enduring some of the ills of life, dreading others lest he some time endure them? Since assuredly thou canst not say this, that one sailing over this great sea might possibly be free from despondency and cares, and from all other such things.

And withal take this also into account, that thou didst not bring him forth immortal; and that if he had not died now, he must have endured it soon after. But is it that thou hadst not thy fill of him? But thou wilt of a certainty enjoy him there. But longest thou to see him here also? And what is there to hinder thee? For thou art permitted even here, if thou be watchful; for the hope of the things to come is clearer than sight.

But thou, if he were in some king's court, wouldest not ever seek to see him, so long as thou heardest of his good report: and seeing him departed to the things that are far better, art thou faint-hearted about a little time; and that, when thou hast in his place one to dwell with thee?

But hast thou no husband? yet hast thou a consolation, even the Father of the orphans, and Judge of the widows. Hear even Paul pronouncing this widowhood blessed, and saying, *Now she that is a widow indeed and desolate, trusteth in the Lord*[1]. Because such an one will appear more approved, evincing as she doth greater patience. Mourn not therefore for that which is thy crown, that for which thou demandest a reward.

[1] 1 Tim. 5, 5.

Since thou hast also restored His deposit, if thou hast ex-

hibited the very thing entrusted to thee. Be not in care any more, having laid up the possession in an inviolable treasure-house. MATT. IX. 22, 23.

But if thou wouldest really learn, both what is our present being, and what our life to come; and that the one is a spider's web and a shadow, but the things there, all of them, immoveable and immortal; thou wouldest not after that want other arguments. For whereas now thy child is delivered from all change; if he were here, perhaps he might continue good, perhaps not so. Seest thou not how many openly cast off[1] their own children? how many are constrained to keep them at home, although worse than the open outcasts?

[1] ἀποκηρύττουσι

Let us make account of all these things, and practise self-command; for so shall we at once shew regard to the deceased, and enjoy much praise from men, and receive from God the great rewards of patience, and attain unto the good things eternal; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXXII.

MATT. ix. 27—30.

And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened.

WHEREFORE can it be that He puts them off[1], and they crying out? Here again teaching us utterly to repel the glory that cometh from the multitude. For because the house was near, He leads them thither to heal them in private. And this is evident from the fact, that He charged them moreover to tell no man.

[1] παρείλκυ

But this is no light charge against the Jews; when these men, though their eyes were struck out, receive the faith by hearing alone, but they beholding the miracles, and having their sight to witness what was happening, do all just contrary. And see their earnestness also, both by their cry, and by their prayer itself. For they did not merely approach Him, but with loud cries, and alleging nought else but "mercy."

And they called Him *Son of David*, because the name was thought to be honourable. In many passages, for instance, did the Prophets[2] likewise so call the kings, whom they wished to honour, and to declare great.

[2] perhaps Is. 37, 35.

And having brought them into the house, He puts to them a further question. For in many cases He made a point of healing on entreaty, lest any should suppose Him to be rushing[1] upon these miracles through vain-glory: and not on this account alone, but to indicate also that they deserve healing, and that no one should say, "If it was of mere mercy that He saved, all men ought to be saved." For even His love to man hath a kind of proportion; depending on the faith of them that are healed. But not for these causes only doth He require faith of them, but forasmuch as they called Him *Son of David*, He to lead them up to what is higher, and to teach them to entertain the imaginations they ought of Himself, saith, *Believe ye that I am able to do this?* He did not say, "*Believe ye* that I am able to intreat My Father, that I am able to pray," but, *that I am able to do this?*

MATT. IX. 27—30.

[1] ἐπιπη-δᾶν.

What then is their word? *Yea, Lord.* They call Him no more Son of David, but soar higher, and acknowledge His dominion.

And then at last He for His part lays His hand upon them, saying, *According to your faith be it unto you.* And this He doth to confirm their faith, and to shew that they are participators in the good work, and to witness that their words were not words of flattery. For neither did He say, "Let your eyes be opened," but, *According to your faith be it unto you;* which He saith to many of them that came unto Him; before the healing of their bodies, hastening to proclaim the faith in their soul; so as both to make them more approved, and to render others more serious.

Thus with respect to the sick of the palsy also; for there too before giving nerve to the body, He raises up the fallen soul, saying, *Son, be of good cheer, thy sins be forgiven thee*[2]. And the young damsel too, when He had raised her up, He detained, and by the food taught her her Benefactor; and in the case of the centurion also He did in like manner, leaving the whole to his faith; and as to His disciples again, when delivering them from the storm on the sea, He delivered them first from their want of faith. Just so likewise in this case: He knew indeed, even before their cry, the secrets of their mind; but that He might lead on others also to the same earnestness,

[2] Matt. 9, 2.

Homil. XXXII. 1—3.

He makes them known to the rest as well, by the result of their cure proclaiming their hidden faith.

Then after their cure He commands them to tell no man; neither doth He merely command them, but with much strictness.

v. 30,31. *For Jesus*, it is said, *straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad His fame in all that country.*

They however did not endure this, but became preachers, and evangelists; and when bidden to hide what had been done, they endured it not.

And if in another place we find Him saying, *Go thy way, and declare the glory of God*[1]; that is not contrary to this, but even highly in agreement herewith. For He instructs us to say nothing ourselves, concerning ourselves, but even to forbid them that would eulogise us: but if the glory be referred to God, then not only not to forbid, but to command men to do this.

1 Mark 5, 19. Luke 8, 39.

v. 32. [2.] *And as they went out*, it is said, *behold, they brought unto Him a dumb man possessed with a devil.*

For the affliction was not natural, but the device of the evil Spirit; wherefore also he needs others to bring him. For he could neither make entreaty himself, being speechless, nor supplicate others, when the evil Spirit had bound his tongue, and together with his tongue had fettered his soul.

For this cause neither doth He require faith of him, but straightway heals the disease.

v. 33. *For when the devil was cast out*, it saith, *the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.*

Now this especially vexed the Pharisees, that they preferred Him to all, not only that then were, but that had ever been. And they preferred Him, not for His healing, but for His doing it easily and quickly, and to diseases innumerable and incurable.

And thus the multitude; but the Pharisees quite contrariwise; not only disparaging the works, but saying things contradictory to themselves, and not ashamed. Such a thing is wickedness. For what say they?

v. 34. *He casteth out devils through the prince of the devils.*

What can be more foolish than this? For in the first place, as He also saith further on, it is impossible that a devil should cast out a devil, for that being is wont to repair what belongs to himself, not to pull it down. But He did not cast out devils only, but also cleansed lepers, and raised the dead, and curbed the sea, and remitted sins, and preached the Kingdom, and brought men unto the Father; things which a dæmon would never either choose, or at any time be able to effect. For the devils bring men to idols, and withdraw them from God, and persuade them to disbelieve the life to come. The devil doth not bestow kindness when he is insulted; forasmuch as even when not insulted, he harms those that court and honour him. MATT. IX. 35.

But He doeth the contrary. For after these their insults and revilings,

[3.] *He went about*, it is said, *all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease.* v. 35.

And so far from punishing them for their insensibility, He did not even simply rebuke them; at once both evincing His meekness, and so refuting the calumny; and at the same time minded also by the signs which followed to exhibit His proof more completely: and then to adduce also the refutation by words. He went about therefore both in cities, and in countries, and in their synagogues; instructing us to requite our calumniators, not with fresh calumnies, but with greater benefits. Since, if not for man's sake, but God's, thou doest good to thy fellow-servants; whatsoever they may do, leave not thou off doing them good, that thy reward may be greater; since he surely, who upon their calumny leaves off his doing good, signifies that for their praise' sake, not for God's sake, he applies himself to that kind of virtue.

For this cause Christ, to teach us that of mere goodness He had entered on this, so far from waiting for the sick to come to Him, of Himself hastened unto them, bearing them two of the greatest blessings; one, the Gospel of the Kingdom; another, the perfect cure of all their diseases. And not a city did He overlook, not a village did He hasten by, but visited every place.

Homil. XXXII. 4, 5.

[4.] And not even at this doth He stop, but He exhibits also another instance of His forethought. That is,

v. 36, 37, 38.

When He saw, it is said, *the multitudes, He was moved with compassion on them, because they were troubled*[a], *and scattered abroad, as sheep having no shepherd. Then saith He unto His Disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.*

See again His freedom from vain-glory. That He may not draw all men unto Himself, He sends out His disciples.

And not with this view only, but that He might also teach them, after practising in Palestine, as in a sort of training-school, to strip themselves for their conflicts with the world. For this purpose then He makes the exercises even more serious than the actual conflicts, so far as pertained to their own virtue; that they might more easily engage in the struggles that were to ensue; as it were a sort of tender nestlings whom He was at length leading out to fly. And for the present He makes them physicians of bodies, dispensing to them afterwards the cure of the soul, which is the principal thing.

And mark how He points out the facility and necessity of the thing. For what saith He? *The harvest truly is plenteous, but the labourers are few.* That is, "not to the sowing," saith He, "but to the reaping do I send you." Which in John He expressed by, *Other men laboured, and ye are entered into their labours*[1].

[1] John 4, 38.

And these things he said, at once repressing their pride, and preparing them to be of good courage, and signifying that the greater part of the labour came first.

And contemplate Him here too beginning from love to man, not with any requital. *For He had compassion, because they were troubled and scattered abroad as sheep having no shepherd.* This is His charge against the rulers of the Jews, that being shepherds they acted the part of wolves. For so far from amending the multitude, they even marred their progress. For instance, when they were marvelling and saying, *It was never so seen in Israel:*

[a] ἐσκυλμένοι, *vexati*, the reading of Fathers: adopted by Griesbach into the Vulgate, and of most MSS. and the Text.

these were affirming the contrary, *He casteth out devils through the prince of the devils*[1]. MATT. X. 1.

But of what labourers doth He speak here? Of the twelve disciples. What then? whereas He had said, *But the labourers are few*, did He add to their number? By no means, but He sent them out alone. Wherefore then did He say, *Pray ye the Lord of the harvest, that He would send forth labourers into His harvest;* and made no addition to their number? Because though they were but twelve, He made them many from that time forward, not by adding to their number, but by giving them power. [1] Matt. 12, 23. 24.

Then to signify how great the gift is, He saith, *Pray ye the Lord of the harvest;* and indirectly declares it to be His own prerogative. For after having said, *Pray ye the Lord of the harvest;* when they had not made any entreaty nor prayer, He Himself at once ordains them, reminding them also of the sayings of John[2], of the threshing floor, and of the winnowing, and of the chaff, and of the wheat. Whence it is evident that Himself is the Husbandman, Himself the Lord of the harvest, Himself the Master and Owner of the Prophets. For if He sent them to reap, clearly it was not to reap what belongs to another, but what Himself had sown by the Prophets. [2] Matt. 3, 12.

But not in this way only was He indirectly encouraging them, in calling their ministry a harvest; but also by making them able for the ministry.

And when He had called unto Him, it saith, *His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.* ch. 10. v. 1.

Still the Spirit was not yet given. For *there was not yet*, it saith, [3]*a Spirit, because that Jesus was not yet glorified.* How then did they cast out the spirits? By His command, by His authority. [3] John 7, 39.

And mark, I pray thee, also, how well timed was the mission. For not at the beginning did He send them; but when they had enjoyed sufficiently the advantage of following Him, and had seen a dead person raised, and the sea rebuked, and devils expelled, and a paralytic new-strung, and sins remitted, and a leper cleansed, and had received

HOMIL. XXXII. 4, 5.

a sufficient proof of His power, both by deeds and words, then He sends them forth: and not to dangerous acts, for as yet there was no danger in Palestine, but they had only to stand against evil speakings. However, even of this He forewarns them, I mean of their perils; preparing them even before the time, and making them feel as in conflict by His continual predictions of that sort.

[5.] Then, since He had mentioned to us two pairs of Apostles, that of Peter, and that of John, and after those had pointed out the calling of Matthew, but had said nothing to us either of the calling or of the name of the other Apostles; here of necessity He sets down the list of them, and their number, and makes known their names, saying thus:

v. 2. *Now the names of the twelve Apostles are these; first, Simon, who is called Peter.*

Because there was also another Simon, the Canaanite; and there was Judas Iscariot, and Judas the brother of James; and James the son of Alphæus, and James the son of Zebedee.

Now Mark doth also put them according to their dignity; for after the two leaders, He then numbers Andrew; but our Evangelist not so, but without distinction; or rather He sets before himself even Thomas who came far short of him.

But let us look at the list of them from the beginning.

First, Simon, who is called Peter, and Andrew his brother.

Even this is no small praise. For the one he named from his virtue, the other from his high kindred, which was in conformity to his disposition.

Then, *James the son of Zebedee, and John his brother.*

Seest thou how He arranges them not according to their dignity. For to me John seems to be greater, not only than the others, but even than his brother.

v. 3. After this, when he had said, *Philip, and Bartholomew,* he added, *Thomas, and Matthew the Publican.*

But Luke not so, but in the opposite order, and he puts him before Thomas.

Next, *James the son of Alphæus.* For there was, as I have already said, the son of Zebedee also. Then after having mentioned *Lebbæus, whose surname was Thaddæus,* and *Simon* Zelotes, whom he calls also *the Canaanite,* he comes

to the traitor. And not as a sort of enemy or foe, but as one writing a history, so hath he described him. He saith not, "the unholy, the all unholy one," but hath named him from his city, *Judas Iscariot*. Because there was also another Judas, *Lebbæus, whose surname was Thaddæus*, who, Luke saith, was the brother of James, saying, *Judas the brother of James*[1]. Therefore to distinguish him from this man, it saith, *Judas Iscariot, who also betrayed Him*. And he is not ashamed to say, *who also betrayed Him*. So far were they from ever disguising aught even of those things that seem to be matters of reproach. MATT. X. 5, 6.

[1] Luke 6, 16. v. 4.

And first of all, and leader of the choir[2], is the *unlearned, the ignorant man*[3].

[2] κορυφαῖος.

[3] Acts 4, 13.

But let us see whither, and to whom, He sends them. *These twelve*, it is said, *Jesus sent forth*. v. 5.

What manner of men were these? The Fishermen, the Publicans: for indeed four were fishermen and two publicans, Matthew and James, and one was even a traitor. And what saith He to them? He presently charges them, saying,

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. v. 5, 6.

"For think not at all," saith He, "because they insult Me, and call Me demoniac, that I hate them and turn away from them. Nay, as I sought earnestly to amend them in the first place, so keeping you away from all the rest, to them do I send you as teachers and physicians. And I not only forbid you to preach to others before these, but I do not suffer you so much as to touch upon the road that leads thither, nor to enter into such a city." Because the Samaritans too are in a state of enmity with the Jews. And yet it was an easier thing to deal with them, for they were much more favourably disposed to the faith; but the case of these was more difficult. But for all this, He sends them on the harder task, indicating his guardian care of them, and stopping the mouths of the Jews, and preparing the way for the teaching of the Apostles, that people might not hereafter blame them for *entering in to men uncircumcised*[4], and think they had a just cause for shunning and abhorring them.

[4] Acts 11, 3.

Homil. XXXII. 5—7.

And he calls them *lost*, not "stray," *sheep*, in every way contriving how to excuse them, and winning their mind to himself.

v. 7. [6.] *And as ye go*, saith He, *preach, saying, The Kingdom of Heaven is at hand.*

Seest thou the greatness of their ministry? Seest thou the dignity of Apostles? Of nothing that is the object of sense are they commanded to speak, nor such as Moses spake of, and the Prophets before them, but of some new and strange things. For while the former preached no such things, but earth, and the good things in the earth, these preached the Kingdom of Heaven, and whatever is there.

And not from this circumstance only were these the greater, but also from their obedience: in that they shrink not, nor are they backward, like those of old[1]; but, warned as they are of perils, and wars, and of those insupportable evils, they receive with great obedience His injunctions, as being Heralds of a Kingdom.

[1] See Exod. 4, 10—14. Jerem. 1, 6.

"And what marvel," saith one, "if having nothing to preach that is dismal or grievous, they readily obeyed?" What sayest thou? nothing grievous enjoined them? Dost thou not hear of the prisons, the executions, the civil wars, the hatred of all men? all which, He said a little while after, they must undergo.

True, as to other men, He sent them to be procurers and heralds of innumerable blessings: but for themselves, He said and proclaimed beforehand, that they were to suffer terrible and incurable ills.

After this, to make them trustworthy, He saith,

v. 8. *Heal the sick, cleanse the lepers*[b], *cast out devils: freely ye have received, freely give.*

See how He provides for their conduct, and that no less than for their miracles, implying that the miracles without this are nothing. Thus He both quells their pride by saying, *Freely ye have received, freely give;* and takes order for their being clear of covetousness. Moreover, lest it should be thought their own work[c], and they be lifted up

[b] *Raise the dead*, is added in our copies.

[c] κατόρθωμα; nearly answering, perhaps, both here and in other places, to *meritum*.

by the signs that were wrought, He saith, *freely ye have received.* "Ye bestow no favour on them that receive you, for not for a price did ye receive these things, nor after toil: for the grace is Mine. In like manner therefore give ye to them also, for there is no finding a price worthy of them." MATT. X. 9.

[7.] After this, plucking up immediately the root of the evils[1], He saith, [1] 1 Tim. 6, 10.

Provide neither gold, nor silver, nor brass in your purses, v. 9, 10. *nor scrip for your journey, neither two coats, neither shoes, nor yet a staff.*

He said not, "take them not with you," but, "even if you can obtain them from another, flee the evil disease." And you see that hereby He was answering many good purposes; first setting His disciples above suspicion; secondly, freeing them from all care, so that they might give all their leisure to the word; thirdly, teaching them His own power. Of this accordingly He quite speaks out to them afterwards, *Lacked ye any thing, when I sent you naked and unshod*[2]*?* [2] Luke 22, 35.

He did not at once say, *Provide not,* but when He had said, *Cleanse the lepers, cast out devils,* then He said, *Provide nothing; freely ye have received, freely give;* by His way of ordering things consulting at once for their interest, their credit, and their ability.

But perhaps some one may say, that the rest may not be unaccountable, but *not to have a scrip for the journey, neither two coats, nor a staff, nor shoes,* why did He enjoin this? Being minded to train them up unto all perfection; since even further back, He had suffered them not to take thought so much as for the next day. For even to the whole world He was to send them out as teachers. Therefore of men He makes them even Angels (so to speak); releasing them from all worldly care, so that they should be possessed with one care alone, that of their teaching; or rather even from that He releases them, saying, *Take no thought how or what ye* v. 19. *shall speak.*

And thus, what seems to be very grievous and galling, this He shews to be especially light and easy for them. For nothing makes men so cheerful as being freed from anxiety and care; and especially when it is granted them, being so

Homil. XXXII. 7, 8.

freed, to lack nothing, God being present, and becoming to them instead of all things.

Next, lest they should say, "whence then are we to obtain our necessary food?" He saith not unto them, "Ye have heard that I have told you before, *Behold the fowls of the air*[1];" (for they were not yet able to realize[2] this commandment in their actions;) but He added what came far short of this, saying, *For the workman is worthy of his meat;* declaring that they must be nourished by their disciples, that neither they might be high minded towards those whom they were teaching, as though giving all and receiving nothing at their hands; nor these again break away, as being despised by their teachers.

[1] ἐπιδεῖξασθαι.
[2] Matt. 6, 26.
v. 10.

After this, that they may not say, "Dost thou then command us to live by begging?" and be ashamed of this, He signifies the thing to be a debt, both by calling them *workmen*, and by terming what was given, *hire*[3]. For "think not," saith He, "because the labour is in words, that the benefit conferred by you is small; nay, for the thing hath much toil; and whatsoever they that are taught may give, it is not a free gift which they bestow, but a recompence which they render: *for the workman is worthy of his meat.*" But this He said, not as declaring so much to be the worth of the Apostles' labours; far from it; God forbid: but as both making it a law for them to seek nothing more, and as convincing the givers, that what they do is not an act of liberality, but a debt.

[3] See Luke 10, 7.

v. 11. [8.] *And into whatsoever city or town ye shall enter, enquire who in it is worthy: and there abide till ye go thence.*

That is, "it follows not," saith He, "from My saying, *The workman is worthy of his meat*, that I have opened to you all men's doors: but herein also do I require you to use much circumspection. For this will profit you both in respect of your credit, and for your very maintenance. For if he is worthy, he will surely give you food; more especially when ye ask nothing beyond mere necessaries."

And He not only requires them to seek out worthy persons, but also not to change house for house, whereby they would neither vex him that is receiving them, nor them-

selves get the character of gluttony and self-indulgence[1]. For this He declared by saying, *There abide till ye go thence.* And this one may perceive from the other Evangelists also[2]. MATT. X. 12, 13. [1] εὐκολίας [2] Luke 10, 7.

Seest thou how He made them honourable by this also, and those that received them careful; by signifying that they rather are the gainers, both in honour, and in respect of advantage?

Then pursuing again the same subject, He saith,

And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. v.12,13.

Seest thou how far He declines not to carry His injunctions? And very fitly. For as champions of godliness, and preachers to the whole world, was He training them. And in that regard disposing them to practise moderation, and making them objects of love, He saith,

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. v.14,15.

That is, "do not," saith He, "because ye are teachers, therefore wait to be saluted by others, but be the first in shewing that respect." Then, implying that this is not a mere salutation, but a blessing, He saith, "*If the house be worthy, it shall come upon it*, but if it deal insolently, its first punishment will be, not to have the benefit of your peace; and the second, that it shall suffer the doom of Sodom." "And what," it will be said, "is their punishment to us?" Ye will have the houses of such as are worthy.

But what means, *Shake off the dust of your feet?* It is either to signify their having received nothing of them, or to be a witness to them of the long journey, which they had travelled for their sake.

But mark, I pray thee, how He doth not even yet give the whole to them. For neither doth He as yet bestow upon them foreknowledge, so as to learn who is worthy, and who is not so; but He bids them enquire, and await the trial. How then did He Himself abide with a publican? Because he was become worthy by his conversion.

Homil. XXXII. 8, 9.

And mark, I pray thee, how when He had stripped them of all, He gave them all, by suffering them to abide in the houses of those who became disciples, and to enter therein, having nothing. For thus both themselves were freed from anxiety, and they would convince the others, that for their salvation only are they come; first by bringing in nothing with them, then by requiring no more of them than necessaries, lastly, by not entering all their houses without distinction.

Since not by the signs only did He desire them to appear illustrious, but even before the signs, by their own virtue. For nothing so much characterizes strictness of life[1], as to be free from superfluities, and so far as may be, from wants. This even the false Apostles knew. Wherefore Paul also said, *That wherein they glory, they may be found even as we*[2]. But if when we are in a strange country, and are going unto persons unknown to us, we must seek nothing more than our food for the day, much more when abiding at home.

[1] φιλοσοφίαν.

[2] 2 Cor. 11, 12.

[9.] These things let us not hear only, but also imitate. For not of the Apostles alone are they said, but also of the Saints afterwards. Let us therefore become worthy to entertain them. For according to the disposition of the entertainers this peace both comes and flies away again. For not only on the courageous speaking of them that teach, but also on the worthiness of them that receive, doth this effect follow.

Neither let us account it a small loss, not to enjoy such peace. For this peace the Prophet also from of old proclaims, saying, *How beautiful are the feet of them that bring good tidings of peace*[3]. Then to explain the value thereof he added, *That bring good tidings of good things.*

[3] Is. 52, 7. Rom. 10, 15.

This peace Christ also declared to be great, when He said, *Peace I leave with you, My peace I give unto you*[4]. And we should do all things, so as to enjoy it, both at home and in Church. For in the very Church too the presiding Minister gives Peace[c]. And this which we speak of is a type of

[4] John 14, 27.

[c] See Bingham, 13. 10. 8. quoting S. Chrys. Hom. *in eos qui primum Pascha jejunant*. P. 6. 383. Sav. "There is nothing like peace and harmony. Therefore our Father (the Bishop) mounts not up to this throne, until he have invoked Peace upon you all: nor when he stands up, doth he begin his instruction to you, until he have given Peace to all; and the Priests, when about to consecrate, first make this Prayer for you, and so begin the Blessing: and the Deacon also, when he bids you pray, joins this with the

that. And you should receive it with all alacrity, in heart before the actual Communion. For if not to impart it after the [1] Communion [d] be disgusting, how much more disgusting to repel from you him that pronounces it! MATT. X. 13.

[1] τῆς Τραπέζης

For thee the Presbyter sits, for thee the teacher stands, labouring and toiling. What plea then wilt thou have, for not affording him so much welcome as to listen to Him? For indeed the Church is the common home of all, and when ye have first occupied it, we enter in, strictly observing the type which they exhibited. For this cause we also pronounce *peace* in common to all, directly as we enter, according to that law.

Let no one therefore be careless, no one inattentive [2], when the Priests have entered in and are teaching; for there is really no small punishment appointed for this. Yea, and I for one would rather enter into any of your houses ten thousand times, and find myself baffled, than not be heard when I speak here. This latter is to me harder to bear than the other, by how much This House is of greater dignity; our great possessions being verily laid up here, here all the hopes we have. For what is here, that is not great and awful? Thus both this Table is far more precious and delightful than the other [e], and this candlestick than the candlestick there. And this they know, as many as have put away diseases by anointing themselves with oil [f] in faith and in due season. And this coffer too is

[2] μετὰ πολλοῦ

rest as matter of your prayer, that you should ask for the Angel of Peace, and that all the Things set before you should be for your peace: also in dismissing you from this assembly, this is what he implores for you, saying, 'Depart in peace.' And in a word, we may not say or do any thing without this Peace." See also Bingham, 14. 4. 6; 4. 14; 15. 3. 1, 2; and the authors quoted by him, especially St. Chrysostom in various places: from which it is evident that "the Table" here means the Holy Table, and that his argument is, "We should receive our brethren's salutations at home and elsewhere with a brotherly mind, that we may be fit to impart to him the Kiss of Peace in the Holy Mysteries: the one is a Type of, and a preparation for, the other: as was the salutation here enjoined to the Apostles. Especially ought we to be ready and attentive at the many salutations which the Ministers offer to us in the earlier part of the Service, that we may lose none of the benefit of that mysterious Salutation which we know will come in the end and most awful part of it."

[d] i. e. to refuse the Kiss of Peace, which was always a part of the Altar Service.

[e] i. e. than the common tables in your own houses.

[f] See James 5, 14. 15; Tertull. *ad Scapul.* c. 4. "Severus sought out one Proculus, a Christian, who had cured him at a certain time with oil, and kept him in his court until he died." S. Jerome, *vit. S. Hilarion.* c. 32. "Very many, wounded by serpents, having had recourse to Hilarion, indeed all the husbandmen and shepherds, upon touching their wounds with consecrated oil, recovered lasting health." Other cases occur in Church History, and illustrate the importance

Homil. XXXII. 9, 10.

far better and more indispensable than that other chest; for it hath not clothes but alms shut up in it; even though they be few that own them. Here too is a couch better than that other; for the repose of the Divine Scriptures is more delightful than any couch.

And had we attained to excellence in respect of concord, then had we no other home beside this. And that there is nothing overburdensome in this saying, the *three thousand*[1] bear witness, and the *five thousand*[2], who had but one home, one Table, one soul; for *the multitude of them that believed*, we read, *were of one heart and of one soul*[3]. But since we fall far short of their virtue, and dwell scattered in our several homes, let us at least, when we meet here, be earnest in so doing. Because though in all other things we be destitute and poor, yet in these we are rich. Wherefore here at least receive us with love when we come in unto you. And when I say, "Peace be unto you[g]," and ye say, "And with thy spirit," say it not with the voice only, but also with the mind; not in mouth, but in understanding also. But if, while here thou sayest, "Peace also to thy spirit," out of doors thou art mine enemy, spitting at and calumniating me, and secretly aspersing me with innumerable reproaches; what manner of peace is this?

[1] Acts 2, 41.

[2] Acts 4, 4.

[3] Acts 4, 32.

For I indeed, though thou speak evil of me ten thousand times, give thee that peace with a pure heart, with sincerity of purpose, and I can say nothing evil at any time of thee; for I have a father's bowels. And if I rebuke thee at any time, I do it out of concern for thee. But as for thee, by thy secret carping at me, and not receiving me in the Lord's house, I fear lest thou shouldest in return add to my despondency; not for thine insulting me, not for thy casting me out, but for thy rejecting our peace, and drawing down upon thyself that grievous punishment.

For though I shake not off the dust, though I turn not

which the early writers attribute to the sacred oil in the Church Ritual, and the account of the miracle of S. Narcissus in Euseb. E. H. vi. 9. This statement of St. Chrysostom should be borne in mind, as qualifying what he so often seems to affirm or imply, that miraculous gifts had been withdrawn.

[g] See S. Chrys. on Coloss. Hom. 3. (as quoted by Mr. Field.) "When the Bishop enters the Church, immediately he says, 'Peace be to all;' when he exhorts, 'Peace to all,' when he consecrates, 'Peace to all;' when he enjoins the Salutation, 'Peace to all;' when the Sacrifice is ended, 'Peace to all:' and at intervals again, 'Grace to you and Peace.'"

away, what is threatened remains unchanged. For I indeed oftentimes pronounce peace to you, and will not cease from continually speaking it; and if, besides your insults, ye receive me not, even then I shake not off the dust; not that I am disobedient to our Lord, but that I vehemently burn for you. And besides, I have suffered nothing at all for you; I have neither come a long journey, nor with that garb and that voluntary poverty am I come, (therefore we first blame ourselves,) nor without shoes and a second coat; and perhaps this is why ye also fail of your part. However, this is not a sufficient plea for you; but while our condemnation is greater, to you it imparts no excuse. MATT. X. 13.

[10.] Then the houses were Churches, but now the Church is become a house. Then one might say nothing worldly in a house, now one may say nothing spiritual in a Church, but even here ye bring in the business from the market place, and while God is discoursing, ye leave off listening in silence to His sayings, and bring in the contrary things, and make discord. And I would it were your own affairs, but now the things which are nothing to you, those ye both speak and hear.

For this I lament, and will not cease lamenting. For I have no power to quit this house, but here we must needs remain until we depart from this present life. [1]*Receive us* therefore, as Paul commanded. For his language in that place related not to a meal, but to the temper and mind. This we also seek of you, even love, that fervent and genuine affection. But if ye endure not even this, at least love yourselves, and lay aside your present remissness. This is sufficient for our consolation, if we see you approving yourselves, and becoming better men. So will I also myself shew forth increased love, even [2]*though the more abundantly I love you, the less I be loved.* [1] 2 Cor. 7, 2. [2] 2 Cor. 12, 15.

For indeed there are many things to bind us together. One Table is set before all, One Father begat us, we are all the issue of the same throes, the same drink hath been given to all; or rather not only the same drink, but also to drink out of one Cup. For our Father desiring to lead us to a kindly affection, hath devised this also, that we should drink out of one Cup; a thing which belongs to intense love.

HOMIL. XXXII. 10, 11.

But "there is no comparison between the Apostles and us." I confess it too, and would never deny it. For I say not, to themselves, but not even to their shadows are we comparable.

But nevertheless, let your part be done. This will have no tendency to disgrace you, but rather to profit you the more. For when even to unworthy persons ye shew so much love and obedience, then shall ye receive the greater reward.

For neither are they our own words which we speak, since ye have no teacher at all on earth; but what we have received, that we also give, and in giving we seek for nothing else from you, but to be loved only. And if we be unworthy even of this, yet by our loving you we shall quickly be worthy. Although we are commanded to love not them only that love us, but even our enemies. Who then is so hardhearted, who so savage, that after having received such a law, he should abhor and hate even them that love him, full as he may be of innumerable evils?

We have partaken of a spiritual Table, let us be partakers also of spiritual love. For if robbers, on partaking of salt, forget their character; what excuse shall we have, who are continually partaking of the Lord's Body, and do not imitate even their gentleness? And yet to many, not one table only, but even to be of one city, hath sufficed for friendship; but we, when we have the same City, and the same House, and Table, and Way, and Door, and Root, and Life, and Head, and the same Shepherd and King, and Teacher, and Judge, and Maker, and Father, and to whom all things are common; what indulgence can we deserve, if we be divided one from another?

[11.] But the miracles, perhaps, are what ye seek after, such as they wrought when they entered in; the lepers cleansed, the devils driven out, and the dead raised? Nay, but this is the great indication of your high birth, and of your love, that ye should believe God without pledges. And in fact this, and one other thing, were the reasons why God made miracles to cease. I mean, that if when miracles are not performed, they that plume themselves on other advantages,—for instance, either on the word of wisdom, or on shew of piety,—grow

vain-glorious, are puffed up, are separated one from another; did miracles also take place, how could there but be violent rendings? And that what I say is not mere conjecture, the Corinthians bear witness, who from this cause were divided into many parties. MATT. X. 13.

Do not thou therefore seek signs, but the soul's health. Seek not to see one dead man raised; nay, for thou hast learnt that the whole world is arising. Seek not to see a blind man healed, but behold all now restored unto that better and more profitable sight; and do thou too learn to look chastely, and amend thine eye.

For in truth, if we all lived as we ought, workers of miracles would not be admired so much as we by the children of the Heathen. For as to the signs, they often carry with them either a notion of mere fancy, or another evil suspicion, although ours be not such. But a pure life cannot admit of any such reproach; yea, all men's mouths are stopped by the acquisition of virtue.

Let virtue then be our study: for abundant are her riches, and great the wonder wrought in her. She bestows the true freedom, and causes the same to be discerned even in slavery, not releasing from slavery, but while men continue slaves, exhibiting them more honourable than freemen; which is much more than giving them freedom: not making the poor man rich, but while he continues poor, exhibiting him wealthier than the rich.

But if thou wouldest work miracles also, be rid of transgressions, and thou hast quite accomplished it. Yea, for sin is a great dæmon, beloved; and if thou exterminate this, thou hast wrought a greater thing than they who drive out ten thousand dæmons. Do thou listen to Paul, how he speaks, and prefers virtue to miracles. *But covet earnestly*, saith he, *the best gifts: and yet shew I unto you a more excellent way*[1]. And when he was to declare this *way*, he spoke not of raising the dead, not of cleansing of lepers, not of any other such thing; but in place of all these he set charity. Hearken also unto Christ, saying, *Rejoice not that the dæmons obey you, but that your names are written in Heaven*[2]. And again before this, *Many will say to Me in that day, Have we not prophesied in Thy name, and cast out devils, and done many*

[1] 1 Cor. 12, 31.

[2] Luke 10, 20.

Homil. XXXII. 11.

mighty works, and then I will profess unto you, I know you not[1]. And when He was about to be crucified, He called His disciples, and said unto them, *By this shall all men know that ye are My disciples*, not "if ye cast out devils," but *if ye have love one to another*[2]. And again, *Hereby shall all men know that Thou hast sent Me;* not "if these men raise the dead," but, *if they be one*[3].

[1] Matt. 7,22.23.
[2] John 13, 35.
[3] John 17, 23. 22.

For, as to miracles, they oftentimes, while they profited another, have injured him who had the power, by lifting him up to pride and vain-glory, or haply in some other way: but in our works there is no place for any such suspicion, but they profit both such as follow them, and many others.

These then let us perform with much diligence. For if thou change from inhumanity to almsgiving, thou hast stretched forth the hand that was withered. If thou withdraw from theatres and go to the Church, thou hast cured the lame foot. If thou draw back thine eyes from an harlot, and from beauty not thine own, thou hast opened them when they were blind. If instead of satanical songs, thou hast learnt spiritual psalms, being dumb, thou hast spoken.

These are the greatest miracles, these the wonderful signs. If we go on working these signs, we shall both ourselves be a great and admirable sort of persons through these, and shall win over all the wicked unto virtue, and shall enjoy the life to come; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXXIII.

MATT. x. 16.

Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

HAVING made them feel confident about their necessary food, and opened unto them all men's houses, and having invested their entrance with an appearance to attract veneration, charging them not to come in as wanderers, and beggars, but as much more venerable than those who received them: (for this He signifies by His saying, *the workman is worthy of his hire;* and by His commanding them to enquire, who was worthy, and there to remain, and enjoining them to salute such as receive them; and by His threatening such as receive them not with those incurable evils:) having, I say, in this way cast out their anxiety, and armed them with the display of miracles, and made them as it were all iron and adamant, by delivering them from all worldly things, and enfranchising them from all temporal care: He speaks in what follows of the evils also that were to befal them; not only those that were to happen soon after, but those too that were to be in long course of time; from the first, even long beforehand, preparing them for the war against the devil. Yea, and many advantages were hence secured; and first, that they learnt the power of His foreknowledge; secondly, that no one should suspect, that through weakness of their Master came these evils upon them; thirdly, that such as undergo

Homil. XXXIII. 1, 2.

these things should not be dismayed by their falling out unexpectedly, and against hope; fourthly, that they might not at the very time of the Cross be troubled on hearing these things. For indeed, they were just so affected at that time; when also He upbraided them, saying, *Because I have said these things unto you, sorrow hath filled your hearts; and none of you asketh Me, Whither goest Thou*[1]? And yet He had said nothing as yet touching Himself, as that He should be bound, and scourged, and put to death, that He might not hereby also confound their minds; but for the present He announces before what should happen to themselves.

[1] John 16, 6. 5.

Then, that they might learn that this system of war is new, and the manner of the array unwonted; as He sends them bare, and with one coat, and unshod, and without staff, and without girdle or scrip, and bids them be maintained by such as receive them; so neither here did He stay His speech, but to signify His unspeakable power, He saith, "Even thus setting out, exhibit the gentleness of *sheep*, and this, though ye are to go unto *wolves;* and not simply unto wolves, but *into the midst of wolves.*"

And He bids them have not only gentleness as sheep, but also the harmlessness of the dove. "For thus shall I best shew forth My might, when sheep get the better of wolves, and being in the midst of wolves, and receiving a thousand bites, so far from being consumed, do even work a change on them: a thing far greater and more marvellous than killing them, to alter their spirit, and to reform their mind; and this, being only twelve, while the whole world is filled with the wolves."

Let us then be ashamed, who do the contrary, who set like wolves upon our enemies. For so long as we are sheep, we conquer: though ten thousand wolves prowl around, we overcome and prevail. But if we become wolves, we are worsted, for the help of our Shepherd departs from us: for He feeds not wolves, but sheep;) and He forsakes thee, and retires, for neither dost thou allow His might to be shewn. Because, as He accounts the whole triumph His own, if thou being ill used, shew forth gentleness; so if thou follow it up and give blows, thou obscurest His victory.

[2.] But do thou consider, I pray thee, who they are that hear

these injunctions, so hard and laborious: the timid and ignorant; the unlettered and uninstructed; such as are in every respect obscure, who have never been trained up in the Gentile laws, who do not readily present themselves in the public places; the fishermen, the publicans, men full of innumerable deficiencies. For if these things were enough to confound even the lofty and great, how were they not enough to cast down and dismay them that were in all respects untried, and had never entertained any noble imagination? But they did not cast them down. MATT. X. 16.

"And very naturally," some one may perhaps say; "because He gave them power to cleanse lepers, to drive out devils." I would answer as follows: Nay, this very thing was enough especially to perplex them, that for all their raising the dead, they were to undergo these intolerable evils, both judgments, and executions, and the wars which all would wage on them, and the common hatred of the world; and that such terrors await them, while themselves are working miracles.

[3.] What then is their consolation for all these things? The power of Him that sends them. Wherefore also He puts this before all, saying, *Behold, I send you.* This suffices for your encouragement, this for confidence, and fearing none of your assailants.

Seest thou authority? seest thou prerogative? seest thou invincible might? Now His meaning is like this: "Be not troubled," (so He speaks,) "that sending you among wolves, I command you to be like sheep and like doves. For I might indeed have done the contrary, and have suffered you to undergo nothing terrible, nor as sheep to be exposed to wolves; I might have rendered you more formidable than lions; but it is expedient that so it should be. This makes you also more glorious; this proclaims also My power."

This He said also unto Paul; *My grace is sufficient for thee, for My strength is made perfect in weakness*[1]. "It is I, now mark it, who have caused you so to be." For in saying, *I send you forth as sheep*, He intimates this. "Do not therefore despond, for I know, I know certainly, that in this way more than any other ye will be invincible to all." [1] 2 Cor. 12, 9.

After this, that they may contribute something on their

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own part also, and that all might not seem to be of His graee, nor they supposed to be crowned at random, and vainly, He saith, *Be ye therefore wise as serpents, and harmless as doves.* "But what," it might be said, "will our wisdom avail in so great dangers? nay, how shall we be able to have wisdom at all, when so many waves are drenching us all over? For let a sheep be ever so wise, when it is in the midst of wolves, and so many wolves, what will it be able to do? Let the dove be ever so harmless, what will it profit, when so many hawks are assailing it?" In the brutes indeed, not at all: but in you as much as possible.

But let us see what manner of wisdom He here requires. That of the serpent, He saith. For even as that animal gives up every thing, and if its very body must be eut off, doth not very earnestly defend it, so that it may save its head; in like manner do thou also, saith He, give up every thing but the Faith; though goods, body, life itself, must be yielded. For that is the head and the root; and if that be preserved, though thou lose all, thou wilt reeover all with so mueh the more splendour[1].

[1] σειφανίας.

On this aecount then He neither eommanded to be merely a simple and single hearted sort of person, nor merely wise; but hath mixed up both these, so that they may beeome Virtue; taking in the wisdom of the serpent that we may not be wounded in our vitals; and the harmlessness of the dove, that we may not retaliate on our wrongdoers, nor avenge ourselves on them that lay snares; sinee wisdom again is useless, exeept this be added. Now what, I ask, could be more striet than these injunetions? Why, was it not enough to suffer wrong? Nay, saith He, but I do not permit thee so mneh as to be indignant. For this is *the dove.* As though one should east a reed into fire, and command it not to be burnt by the fire, but to queneh it.

However, let us not be troubled; nay, for these things have eome to pass, and have had an aecomplishment, and have been shewn in very deed, and men became wise as serpents, and harmless as doves; not being of another nature, but of the same with us.

Let not then any one aceount His injunetions impraeticable. For He beyond all others knows the nature of things;

He knows that fierceness is not quenched by fierceness, but by gentleness. And if in men's actual deeds too thou wouldest see this result, read the book of the Acts of the Apostles, and thou wilt see how often, when the people of the Jews had risen up against them and were sharpening their teeth, these men, imitating the dove, and answering with suitable meekness, did away with their wrath, quenched their madness, broke their impetuosity. As when they said, *Did not we straitly command you, that ye should not speak in this name*[1]*?* although able to work any number of miracles, they neither said nor did any thing harsh, but answered for themselves with all meekness, saying, *Whether it be right to hearken unto you more than unto God, judge ye*[2]. Matt. X. 17, 18.

[1] Acts 5, 28.

[2] Acts 4, 19.

Hast thou seen the harmlessness of the dove? Behold the wisdom of the serpent. *For we cannot but speak the things, which we know and have heard*[3]. Seest thou how we must be perfect on all points, so as neither to be abased by dangers, nor provoked by anger?

[3] ib. v. 20.

[4.] Therefore He said also,

Beware of men, for they shall deliver you up to councils, and they shall scourge you in their synagogues: and ye shall be brought before governors and kings for My sake, for a testimony to them and the Gentiles. v.17,18.

Thus again is He preparing them to be vigilant, in every case assigning to them the sufferance of wrong, and permitting the infliction of it to others; to teach thee that the victory is in suffering evil, and that His glorious trophies are thereby set up. For He said not at all, "Fight ye also, and resist them that would vex you," but only, "Ye shall suffer the utmost ills."

O how great is the power of Him that speaks! How great the self-command of them that hear! For indeed we have great cause to marvel, how they did not straightway dart away from Him on hearing these things, apt as they were to be startled at every sound, and such as had never gone further than that lake, around which they used to fish; and how they did not reflect, and say to themselves, "And whither after all this are we to flee? The courts of justice against us, the kings against us, the governors, the synagogues of the Jews, the nations of the Gentiles, the rulers,

Homil. XXXIII. 4.

and the ruled." (For hereby He not only forewarned them of Palestine, and the ills therein, but discovered also the wars throughout the world, saying, *Ye shall be brought before kings and governors;* signifying that to the Gentiles also He was afterwards to send them as heralds). "Thou hast made the world our enemy, Thou hast armed against us all them that dwell on the earth, peoples, tyrants, kings."

And what follows again is much more fearful, since men are to become on our account murderers of brothers, of children, of fathers.

v. 21. *For the brother,* saith He, *shall deliver up the brother to death, and the father the child; and children shall rise up against their parents, and cause them to be put to death.*

"How then," one might say, "will the rest of men believe, when they see on our account, children slain by their fathers, and brethren by brethren, and all things filled with abominations?" What? will not men, as though we were destructive demons, will they not, as though we were devoted, and pests of the world, drive us out from every quarter, seeing the earth filled with blood of kinsmen, and with so many murders? Surely fair is the peace, (is it not?) which we are to bring into men's houses and give them, while we are filling those houses with so many slaughters. Why, had we been some great number of us, instead of twelve; had we been, instead of *unlearned and ignorant,* wise, and skilled in rhetoric, and mighty in speech; nay more, had we been even kings, and in possession of armies and abundance of wealth; how could we have persuaded any, while kindling up civil wars, yea, and other wars far worse than they? Why, though we were to despise our own safety, which of all other men will give heed to us?"

But none of these things did they either think or say, neither did they require any account of His injunctions, but simply yielded and obeyed. And this came not from their own virtue only, but also of the wisdom of their Teacher. For see how to each of the fearful things He annexed an encouragement; as in the case of such as received them not, He said, *It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city;* so here again, when He had said, *Ye shall be brought before governors*

and kings, He added, *for My sake, for a testimony to them, and the Gentiles.* And this is no small consolation, that they are suffering these things both for Christ, and for the Gentiles' conviction. Thus God, though no one regard, is found to be every where doing His own works. Now these things were a comfort to them, not that they desired the punishment of other men, but that they might have ground of confidence, as sure to have Him every where present with them, Who had both foretold and foreknown these things; and because not as wicked men, and as pests, were they to suffer all this. MATT. X. 22.

And together with these, He adds another, and that no small consolation for them, saying,

But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. v. 19, 20.

For lest they should say, "How shall we be able to persuade men, when such things are taking place?" He bids them be confident as to their defence also. And elsewhere indeed He saith, *I will give you a mouth and wisdom*[1]; but here, *It is the Spirit of your Father that speaketh in you*, advancing them unto the dignity of the Prophets. Therefore, when He had spoken of the power that was given, then He added also the terrors, the murders, and the slaughters. [1] Luke 21, 15.

For the brother shall deliver up the brother, saith He, *to death, and the father the child, and the children shall rise up against their parents, and cause them to be put to death.* v. 21.

And not even at this did He stop, but added also what was greatly more fearful, and enough to shiver a rock to pieces: *Ye shall even be hated of all men.* And here again the consolation is at the doors, for, *For My name's sake*, saith He, "ye shall suffer these things." And with this again another, *But he that endureth to the end, the same shall be saved.* v. 22.

And these things in another point of view likewise were sufficient to rouse up their spirits; since at any rate the power of their Gospel was to blaze up so high, as that nature should be despised, and kindred rejected, and the Word preferred

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to all, chasing all mightily away. For if no tyranny of nature is strong enough to withstand your sayings, but it is dissolved and trodden under foot, what else shall be able to get the better of you? Not, however, that your life will be in security, because these things shall be; but rather ye will have for your common enemies and foes them that dwell in the whole world.

[5.] Where now is Plato? Where Pythagoras? Where the long chain[1] of the Stoics? For the first, after having enjoyed great honour, was so practically refuted, as even to be sold out of the country[a], and to succeed in none of his objects, no, not so much as in respect of one tyrant: yea, he betrayed his disciples, and ended his life miserably. And the Cynics, mere pollutions as they were, have all passed by like a dream and a shadow. And yet assuredly no such thing ever befel them, but rather they were accounted glorious for their heathen philosophy, and the Athenians made a public monument of the epistles of Plato, sent them by Dion; and they passed all their time at ease, and abounded in wealth not a little. Thus, for instance, Aristippus was used to purchase costly harlots; and another made a will, leaving no common inheritance; and another, when his disciples had laid themselves down like a bridge, walked on them; and he of Sinope, they say, even behaved himself unseemly in the market place.

[1] ὁμαθὸς.

Yea, these are their honourable things. But there is no such thing here, but a strict temperance, and a perfect decency, and a war against the whole world in behalf of truth and godliness, and to be slain every day, and not until hereafter their glorious trophies.

But there are some also, one may say, skilled in war amongst them; as Themistocles, Pericles. But these things too are children's toys, compared with the acts of the fishermen. For what canst thou say? That he persuaded the Athenians to embark in their ships, when Xerxes was marching upon Greece? Why in this case, when it is not Xerxes marching, but the devil with the whole world, and his evil spirits innumerable assailing these twelve men, not at one crisis only, but throughout their whole life, they prevailed and vanquished;

[a] For the story of Plato's slavery, see Diogen. Laertius, lib. 3; S. Chrys. in 1 Cor. Hom. 4. §. 9; and Plutarch (as there quoted) in his Life of Dion: as to its authenticity, see Mitford's Greece, iv. c. 31. §. 8.

and what was truly marvellous, not by slaying their adversaries, but by converting and reforming them. MATT. X. 22.

For this especially you should observe throughout, that they slew not, nor destroyed such as were plotting against them, but having found them as bad as devils, they made them rivals of angels, enfranchising human nature from this evil tyranny, while as to those execrable dæmons that were confounding all things, they drave them out of the midst of markets, and houses, or rather even from the very wilderness. And to this the quires of the monks bear witness, whom they have planted every where, clearing out not the habitable only, but even the uninhabitable land. And what is yet more marvellous, they did not this in fair conflict, but in the enduring of evil they accomplished it all. Since men actually had them in the midst, twelve unlearned persons, binding, scourging, dragging them about, and were not able to stop their mouths; but as it is impossible to bind the sun-beam, so also their tongue. And the reason was, *it was not they* themselves *that spake*, but the power of the Spirit. Thus for instance did Paul overcome Agrippa, and Nero, who surpassed all men in wickedness. *For the Lord*, saith he, *stood with me, and strengthened me, and delivered me out of the mouth of the lion*[1]. [1] 2 Tim. 4, 17.

But do thou also admire them, how when it was said to them, *Take no thought*, they yet believed, and accepted it, and none of the terrors amazed them. And if thou say, He gave them encouragement enough, by saying, *It shall be the Spirit of your Father that shall speak;* even for this am I most amazed at them, that they doubted not, nor sought deliverance from their perils; and this, when not for two or three years were they to suffer these things, but all their life long. For the saying, *He that endureth to the end, the same shall be saved*, is an intimation of this.

For His will is, that not His part only should be contributed, but that the good deeds should be also done of them. Mark, for instance, how from the first, part is His, part His disciples. Thus, to do miracles is His, but to provide nothing is theirs. Again, to open all men's houses, was of the grace from above; but to require no more than was needful, of their own self-denial. *For the workman is worthy of his hire.* Their

Homil. XXXIII. 5, 6.

bestowing peace was of the gift of God, their enquiring for the worthy, and not entering in without distinction unto all, of their own self command. Again, to punish such as received them not was His, but to retire with gentleness from them, without reviling or insulting them, was of the Apostles' meekness. To give the Spirit, and cause them not to take thought, was of Him that sent them, but to become like sheep and doves, and to bear all things nobly, was of their calmness and prudence. To be hated and not to despond, and to endure, was their own; to save them that endured, was of Him who sent them.

Wherefore also He said, *He that endureth to the end, the same shall be saved.* That is, because the more part are wont at the beginning indeed to be vehement, but afterwards to faint, therefore saith He, "I require the end." For what is the use of seeds, flourishing indeed at first, but a little after fading away? Therefore it is continued patience that He requires of them. I mean, lest any say, He wrought the whole Himself, and it was no wonder that they should prove such, suffering as they did nothing intolerable; therefore He saith unto them, "There is need also of patience on your part. For though I should rescue you from the first dangers, I am reserving you for others more grievous, and after these again others will succeed; and ye shall not cease to have snares laid for you, so long as ye have breath. For this He intimated in saying, *But he that endureth to the end, the same shall be saved.*

For this cause then, though He said, *Take no thought what ye shall speak;* yet elsewhere He saith, *Be ready to give an answer to every man that asketh you a reason of the hope that is in you*[1]. That is, as long as the contest is among friends, He commands us also to take thought; but when there is a terrible tribunal, and frantic assemblies, and terrors on all sides, He bestows the Influence from Himself, that they may take courage and speak out, and not be discouraged, nor betray the righteous cause.

[1] 1 Peter 3, 15.

For in truth it was a very great thing, for a man occupied about lakes, and skins, and receipt of custom, when tyrants were on their thrones, and satraps, and guards standing by them, and the swords drawn, and all standing on their side; to enter in alone, bound, hanging down his head, and yet be

able to open his mouth. For indeed they allowed them neither speech nor defence with respect to their doctrines, but set about torturing them to death, as common pests of the world. For *They*, it is said, *that have turned the world upside down, are come hither also;* and again, *They preach things contrary to the decrees of Cæsar, saying that Jesus Christ is King*[1]. And every where the courts of justice were preoccupied by such suspicions, and much Influence from above was needed, for their shewing both the truth of the doctrine they preached, and that they are not violating the common laws; so that they should neither, while earnest to speak of the doctrine, fall under suspicion of overturning the laws; nor again, while earnest to shew that they were not overturning the common government, corrupt the perfection of their doctrines: all which thou wilt see accomplished with all due consideration, both in Peter and in Paul, and in all the rest. Yea, and as rebels and innovators, and revolutionists, they were accused all over the world; yet nevertheless they both repelled this impression, and invested themselves with the contrary, all men celebrating them as saviours, and guardians, and benefactors. And all this they achieved by their much patience. Wherefore also Paul said, *I die daily*[2]; and he continued to *stand in jeopardy* unto the end.

Matt. X. 22.

[1] Acts 17, 6. 7.

[2] 1 Cor. 15, 31. 30.

[6.] What then must we deserve, having such high patterns, and in peace giving way to effeminacy, and remissness? With none to make war (it is too evident) we are slain; we faint when no man pursues, in peace we are required to be saved, and even for this we are not sufficient. And they indeed, when the world was on fire, and the pile was being kindled over the whole earth, entering, snatched from within, out of the midst of the flame, such as were burning; but thou art not able so much as to preserve thyself.

What confidence then will there be for us? What favour? There are no stripes, no prisons, no rulers, no synagogues, nor aught else of that kind to set upon us; yea, quite on the contrary we rule and prevail. For both kings are godly, and there are many honours for Christians, and precedences, and distinctions, and immunities, and not even so do we prevail. And whereas they being daily led to execution, both teachers and disciples, and bearing innumerable stripes, and continual

Homil. XXXIII. 6, 7.

brandings, were in greater luxury than such as abide in Paradise; we who have endured no such thing, not even in a dream, are softer than any wax. "But they," it will be said, "wrought miracles." Did this then keep them from the scourge? did it free them from persecution? Nay, for this is the strange thing, that they suffered such things often even at the hands of them whom they benefited, and not even so were they confounded, receiving only evil for good. But thou if thou bestow on any one any little benefit, and then be requited with any thing unpleasant, art confounded, art troubled, and repentest of that which thou hast done.

If now it should happen, as I pray it may not happen nor at any time fall out, that there be a war against Churches, and a persecution, imagine how great will be the ridicule, how sore the reproaches. And very naturally; for when no one exercises himself in the wrestling school, how shall he be distinguished in the contests? What champion, not being used to the Trainer, will be able, when summoned by the Olympic contests, to shew forth any thing great and noble against his antagonist? Ought we not every day to wrestle and fight and run? See ye not them that are called Pentathli, when they have no antagonists, how they fill a sack with much sand, and hanging it up try their full strength thereupon? And they that are still younger, practise the fight against their enemies upon the persons of their companions.

These do thou also emulate, and practise the wrestlings of self denial. For indeed there are many that provoke to anger, and incite to lust, and kindle a great flame. Stand therefore against thy passions, bear nobly the mental pangs, that thou mayest endure also those of the body.

[7.] For so the blessed Job, if he had not exercised himself well before his conflicts, would not have shone so brightly in the same. Unless he had practised freedom from all despondency, he would have uttered some rash word, when his children died. But as it was, he stood against all the assaults, against ruin of fortune, and destruction of so great affluence: against loss of children, against his wife's commiseration, against plagues in body, against reproaches of friends, against revilings of servants.

And if thou wouldest see his ways of exercise also, hear

him saying, how he used to despise wealth; *If I did but rejoice*, saith he, *because my wealth was great: if I set gold up for a heap, if I put my trust in a precious stone*[1]. Therefore neither was he confounded at their being taken away, since he desired them not when present. MATT. X. 22. [1] Job 31, 25. 24. LXX.

Hear how he also managed what related to his children, not giving way to undue softness, as we do, but requiring of them all circumspection. For he who offered sacrifice even for their secret sins, imagine how strict a judge he was of such as were manifest[2]. [2] Job 1, 5.

And if thou wouldest also hear of his strivings after continence, hearken to him when he saith, *I made a covenant with mine eyes, that I should not think upon a maid*[3]. For this cause his wife did not break his spirit, for he loved her even before this, not however immoderately, but as is due to a wife. [3] Job 31, 1.

Wherefore I am led even to marvel, whence it came into the devil's thought to stir up the contest, knowing as he did of his previous training. Whence then did it occur to him? The monster is wicked, and never despairs: and this turns out to us a very great condemnation, that he indeed never gives up the hope of our destruction, but we despair of our own salvation.

But for bodily mutilation and indignity, mark how he practised himself. Why, inasmuch as he himself had never undergone any such thing, but had continued to live in wealth and luxury, and in all other splendour, he used to divine other men's calamities, one by one. And this he declared, when he said, *For the thing which I greatly feared is come upon me; and that which I was afraid of is come unto me*[4]. And again, *But I wept for every helpless man, and groaned when I saw a man in distress*[5]. [4] Job 3, 25. [5] Job 30, 25.

So because of this, nothing of what happened confounded him, none of those great and intolerable ills. For I bid thee not look at the ruin of his substance, nor at the loss of his children, nor at that incurable plague, nor at his wife's device against him; but at those things which are far more grievous than these.

"And what," saith one, "did Job suffer more grievous than these? for from his history there is nothing more than these

Homil. XXXIII. 7, 8.

for us to learn." Because we are asleep, we do not learn, since he surely that is anxious, and searches well for the pearl, will know of many more particulars than these. For the more grievous, and apt to infuse greater perplexity, were different.

And first, his knowing nothing certain about the kingdom of heaven, and the resurrection; which indeed he also spoke of, lamenting. *For I shall not live alway, that I should suffer long*[1]. Next, his being conscious to himself of many good works. Thirdly, his being conscious of no evil thing. Fourthly, his supposing that at God's hands he was undergoing it; or if at the devil's, this again was enough to offend him. Fifthly, his hearing his friends accusing him of wickedness, *For thou hast not been scourged*, say they, *according to what thy sins deserve*[2]. Sixthly, his seeing such as lived in wickedness prospering, and exulting over him. Seventhly, not having any other to whom he might look as even having ever suffered such things.

[1] Job 7, 16. LXX.

[2] Job 11, 6.

[8.] And if thou wouldest learn how great these things are, consider our present state. For if now, when we are looking for a kingdom, and hoping for a resurrection, and for the unutterable blessings, and are conscious to ourselves of countless evil deeds, and when we have so many examples, and are partakers of so high a philosophy; should any persons lose a little gold, and this often, after having taken it by violence, they deem life not to be lived in, having no wife to lay sore on them, nor bereaved of children, nor reproached by friends, nor insulted by servants, but rather having many to comfort them, some by words, some by deeds; of how noble crowns must not he be worthy, who seeing what he had gotten together by honest labour, snatched away from him for nought and at random, and after all that, undergoing temptations without number, like sleet, yet throughout all abides unmoved, and offers to the Lord his due thanksgiving for it all?

Why, though no one had spoken any of the other taunts, yet his wife's words alone were sufficient utterly to shake a very rock. Look, for example, at her craft. No mention of money, none of camels, and flocks, and herds, (for she was conscious of her husband's self-command with regard to

these,) but of what was harder to bear than all these, I mean, their children; and she deepens the tragedy, and adds to it her own influence. MATT. X. 22.

Now if when men were in wealth, and suffering no distress, in many things and oft have women prevailed on them: imagine how courageous was that soul, which repulsed her, assaulting him with such powerful weapons, and which trod under foot the two most tyrannical passions, desire and pity. And yet many having conquered desire, have yielded to pity. That noble Joseph, for instance, held in subjection the most tyrannical of pleasures, and repulsed that strange woman, plying him as she did with innumerable devices; but his tears he contained not, but when he saw his brethren that had wronged him, he was all on fire with that passion, and quickly cast off the mask, and discovered the part he had been playing[1]. But when first of all she is his wife, and when her words are piteous, and the moment favourable for her, as well as his wounds and his stripes, and those countless waves of calamities; how can one otherwise than rightly pronounce the soul impassive to so great a storm to be firmer than any adamant?

[1] δρᾶμα.

Allow me freely to say, that the very Apostles, if not inferior to this blessed man, are at least not greater than he was. For they indeed were comforted by the suffering for Christ; and this medicine was so sufficient daily to relieve them, that the Lord puts it every where, saying, *for Me, for My sake*, and, *If they called Me, the Master of the house, Beelzebub*[2]. But he was destitute of this encouragement, and of that from miracles, and of that from grace; for neither had he so great power of the Spirit.

[2] Matt. 10, 25.

And what is yet greater, nourished in much delicacy, not from amongst fishermen, and publicans, and such as lived frugally, but after enjoyment of so much honour, he suffered all that he did suffer. And what seemed hardest to bear in the case of the Apostles, this same he also underwent, being hated of friends, of servants, of enemies, of them who had received kindness of him: and the sacred anchor, the harbour without waves, namely, that which was said to the Apostles, *for My sake*, of this he had no sight.

I admire again the Three Children, for that they dared the

Homil. X. 8.

furnace, that they stood up against a tyrant. But hear what they say, *We serve not thy Gods, nor worship the image which thou hast set up*[1]. A thing which was the greatest encouragement to them, to know of a certainty that for God they are suffering all whatsoever they suffer. But this man knew not that it was all conflicts, and a wrestling; for had he known it, he would not have felt what was happening. At any rate, when he heard, *Thinkest thou that I have uttered to thee mine oracles for nought, or that thou mightest be proved righteous*[2]*?* consider how straightway, at a bare word, he breathed again, how he made himself of no account, how he accounted himself not so much as to have suffered what he had suffered, thus saying, *Why do I plead any more, being admonished and reproved of the Lord, hearing such things, I being nothing*[3]*?* And again, *I have heard of Thee before, as far as hearing of the ear; but now mine eye hath seen Thee; wherefore I have made myself vile, and have melted away; and I account myself earth and ashes*[4].

[1] Dan. 3, 18.

[2] Job 40, 3. LXX.

[3] Job 40, 4. LXX.

[4] Job 42, 5. 6. LXX.

This fortitude then, this moderation, of him that was before Law and Grace, let us also emulate, who are after Law and Grace; that we may also be able to share with him the eternal tabernacles; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be the glory and the victory for ever and ever. Amen.

HOMILY XXXIV.

MATT. x. 23.

But when they persecute you in this city, flee ye into the other; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come.

HAVING spoken of those fearful and horrible things, enough to melt very adamant, which after His Cross, and Resurrection, and Assumption, were to befal them, He directs again His discourse to what was of more tranquil character, allowing those whom He is training to recover breath, and affording them full security. For He did not at all command them, when persecuted, to close with the enemy, but to fly. That is, it being so far but a beginning, and a prelude, He gave His discourse a very condescending turn. For not now of the ensuing persecutions is He speaking, but of those before the Cross and the Passion. And this He shewed by saying, *Ye shall not have gone over the cities of Israel, till the Son of Man be come.* That is, lest they should say, "What then, if when persecuted we flee, and there again they overtake us, and drive us out?"—to destroy this fear, He saith, "Ye shall not have gone round Palestine first, but I will straightway come upon you."

And see how here again He doeth not away with the terrors, but stands by them in their perils. For He said not, "I will snatch you out, and will put an end to the persecutions;" but what? *Ye shall not have gone over the cities of Israel, till the Son of Man be come.* Yea, for it sufficed for their consolation, simply to see Him.

Homil. XXXIV. 1, 2. But do thou observe, I pray thee, how He doth not on every occasion leave all to grace, but requires something also to be contributed on their part. "For if ye fear," saith He, v. 26. "flee," for this He signified by saying, *flee ye*, and *fear not*. And He did not command them to flee at first, but when persecuted to withdraw; neither is it a great distance that He allows them, but so much as to go about the cities of Israel.

Then again, He trains them for another branch of self-command; first, casting out all care for their food: secondly, all fear of their perils; and now, that of calumny. Since v. 10. from that first anxiety He freed them, by saying, *The workman is worthy of his hire*, and by signifying that many would receive them; and from their distress about their v. 19.22. dangers, by saying, *Take no thought how or what ye shall speak*, and, *He that endureth unto the end, the same shall be saved.*

But since withal it was likely that they should also bring upon themselves an evil report, which to many seems harder to bear than all; see whence He comforts them even in this case, deriving the encouragement from Himself, and from all that had been said touching Himself; to which nothing else was equal. For as He said in that other place, *Ye shall be hated of all men*, and added, *for My name's sake*, so also here.

And in another way He mitigates it, joining a fresh topic to that former. What kind of one then is it?

v.24,25, 26. *The disciple*, saith He, *is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of His household? Fear them not therefore.*

See how He discovers Himself to be the Lord and God and Creator of all things. What then? Is there not any disciple above his Master, or servant above his Lord? So long as he is a disciple, and a servant, he is not, by the nature of that honour. For tell me not here of the rare instances, but take the principle from the majority. And He saith not, "How much more His servants," but "*them of His*

household, to shew how very near He felt them to be to Him[1]. And elsewhere too He said, *Henceforth I call you not servants; ye are My friends*[2]. And He said not, If they have insulted the Master of the house, and calumniated Him; but states also the very form of the insult, that they *called Him Beelzebub*.

[1] Matt. X 26. γνησιότητα ἰσπιδικνύμενος

[2] John 15, 15. 14.

Then He gives also another consolation, not inferior to this: for this indeed is the greatest; but because for them who were not yet living strictly, there was need also of another, such as might have special power to refresh them, He states it likewise. And the saying seems indeed in form to be an universal proposition, nevertheless not of all matters, but of those in hand only, is it spoken. For what saith He?

There is nothing covered, that shall not be revealed; nor hid, that shall not be known. v. 26. Now what He saith is like this. It is indeed sufficient for your encouragement, that I also shared with you in the same reproach; I who am your Master and Lord. But if it still grieve you to hear these words, consider this other thing too, that even from this suspicion ye will soon be released. For why do ye grieve? At their calling you sorcerers and deceivers? But wait a little, and all men will address you as saviours, and benefactors of the world. Yea, for time discovers all things that are concealed, it will both refute their false accusation, and make manifest your virtue. For when the event shews you saviours, and benefactors, and examples of all virtue, men will not give heed to their words, but to the real state of the case; and they will appear false accusers, and liars, and slanderers, but ye brighter than the sun, length of time revealing and proclaiming you, and uttering a voice clearer than a trumpet, and making all men witnesses of your virtue. Let not therefore what is now said humble you, but let the hope of the good things to come raise you up. For it cannot be, that what relates to you should be hid.

[2.] Then, having rid them of all distress, and fears, and anxiety, and set them above men's reproaches, then, and not till then, He seasonably discourses to them also of boldness in their preaching.

For, *What I tell you*, saith He, *in darkness, that speak ye* v. 27.

Homil. XXXIV. 2.

in light; and what ye have heard in the ear, that preach ye upon the housetops.

Yet it was not at all darkness, when He was saying these things; neither was He discoursing unto them in the ear; but He used a strong figure, thus speaking. That is, because He was conversing with them alone, and in a small corner of Palestine, therefore He said, *in darkness*, and *in the ear;* contrasting the boldness of speech, which He was hereafter to confer on them, with the tone of the conversation which was then going on. "For not to one, or two, or three cities, but to the whole world ye shall preach," saith He, "traversing land and sea, the inhabited country, and the desert; to princes alike and tribes, to philosophers and orators, saying all with open face[1], and with all boldness of speech." Therefore, He said, *On the house tops*, and, *In the light*, without any shrinking, and with all freedom.

[1] γυμνῇ τῇ κεφαλῇ.

And wherefore said He not only, *Preach on the housetops*, and *Speak in the light*, but added also, *What I tell you in darkness*, and *What ye hear in the ear?* It was to raise up their spirits. As therefore when He said, *He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do*[2]; even so here too, to signify that He will do it all by them, and more than by Himself, He inserted this. For "the beginning indeed," saith He, "I have given, and the prelude; but the greater part it is my will to effect through you." Now this is the language of One not commanding only, but also declaring beforehand what was to be, and encouraging them with His sayings, and implying that they should prevail over all, and quietly also removing[3] again their distress at the evil report. For as this doctrine, after lying hid for a while, shall overspread all things, so also the evil suspicion of the Jews shall quickly perish.

[2] John 14, 12.

[3] ὑποῤῥύντος.

Then, because He had lifted them up on high, He again gives warning of the perils also, adding wings to their mind, and exalting them high above all. For what saith He? *Fear not them which kill the body, but are not able to kill the soul.* Seest thou how He set them far above all things, persuading them to despise not anxiety only and calumny, dangers and

v. 28.

plots, but even that which is esteemed of all things most terrible, death? And not death alone, but by violence too? And He said not, "ye shall be slain," but with the dignity that became Him, He set this before them, saying, *Fear not them which kill the body, but are not able to kill the soul; but rather fear Him Which is able to destroy both soul and body in hell;* bringing round the argument, as He ever doth, to its opposite. For what? is your fear, saith He, of death? and are ye therefore slow to preach? Nay for this very cause I bid you preach, that ye fear death: for this shall deliver you from that which is really death. What though they shall slay you? yet over the better part they shall not prevail, though they strive ten thousand ways. Therefore He said not, "Who do not kill the soul," but, who *are not able to kill.* For wish it as they may, they shall not prevail. Wherefore, if thou fear punishment, fear that, the more grievous by far. MATT. X. 28.

Seest thou how again He doth not promise them deliverance from death, but permits them to die, granting them more than if He had not allowed them to suffer it? Because deliverance from death is not near so great as persuading men to despise death. You see now, He doth not push them into dangers, but sets them above dangers, and in a short sentence fixes in their mind the doctrines that relate to the immortality of the soul, and having in two or three words implanted a saving doctrine, He comforts them also by other considerations.

Thus, lest they should think, when killed and butchered, that as men forsaken they suffered this, He introduces again the argument of God's providence, saying on this wise: *Are not two sparrows sold for a farthing? And one of them shall not fall into a snare*[1] *without your Father. But the very hairs of your head are all numbered.* "For what is viler than they?" saith He; "nevertheless, not even these shall be taken without God's knowledge." For He means not this, "by His operation they fall," for this were unworthy of God; but, "nothing that is done is hid from Him." If then He is not ignorant of any thing that befalls us, and loves us more truly than a father, and so loves us, as to have numbered our very hairs; we ought not to be afraid. And this He said, not that v.29,30. [1] see rec. text above, Hom. ix. 4.

Homil. XXXIV. 2, 3.

God numbers our hairs, but that He might indicate His perfect knowledge, and His great Providence over them. If therefore He both knows all the things that are done, and is able to save us, and willing; whatever ye may have to suffer, think not that as persons forsaken ye suffer. For neither is it His will to deliver you from the terrors, but to persuade you to despise them, since this is, more than any thing, deliverance from the terrors.

v. 31.

[3.] *Fear ye not therefore; ye are of more value than many sparrows.* Seest thou that the fear had already prevailed over them? Yea, for He knew the secrets of the heart; therefore He added, *Fear them not therefore;* for even should they prevail, it will be over the inferior part, I mean, the body; which though they should not kill, nature will surely take with her and depart. So that not even this depends on them, but men have it from nature. And if thou fear this, much more shouldest thou fear what is greater, and dread *Him Who is able to destroy both soul and body in hell.* And He saith not openly now, that it is Himself, *Who is able to destroy both soul and body*, but where He before declared Himself to be Judge, He made it manifest.

But now the contrary takes place: Him, namely, Who is able to destroy the soul, that is, to punish it, we fear not, but those who slay the body, we shudder at. Yet surely while He together with the soul punishes the body also, they cannot even chasten the body, much less the soul; and though they chasten it ever so severely, yet in that way they rather make it more glorious.

Seest thou how He signifies the conflicts to be easy? Because in truth, death did exceedingly agitate their souls, inspiring terror for a time, for that it had not as yet been made easy to overcome, neither had they that were to despise it partaken of the grace of the Spirit.

Having, you see, cast out the fear and distress that was agitating their soul; by what follows He also encourages them again, casting out fear by fear; and not by fear only, but also by the hope of great prizes; and He threatens with much authority, in both ways urging them to speak boldly for the truth; and saith further,

v. 32,33.

Whosoever therefore shall confess Me before men, him

will I also confess before My Father which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven. MATT. X. 33.

Thus not from the good things only, but also from the opposites, doth He urge them; and He concludes with the dismal part.

And mark His exact care; He said not *Me*, but *in Me*, implying that not by a power of His own, but by the help of grace from above, the confessor makes his confession. But of him that denies, He said not, *in Me*, but *Me;* for he having become destitute of the Gift, his denial ensues.

"Why then is he blamed," one may say, "if being forsaken, he denies?" Because the being forsaken is the fault of the forsaken person himself.

But why is He not satisfied with the faith in the mind, but requires also the confession with the mouth? To train us up to boldness in speech, and a more abundant love and determination, and to raise us on high. Wherefore also He addresses Himself to all. Nor doth He at all apply this to the disciples only in person, for not them, but their disciples too, He is now rendering noble hearted. Because he that hath learnt this lesson will not only teach with boldness, but will likewise suffer all things easily, and with ready mind. This at any rate brought over many to the Apostles, even their belief in this word. Because both in the punishment the infliction is heavier, and in the good things the recompense greater. I mean, whereas he that doeth right hath the advantage in time[a], and the delay of the penalty is counted for gain by the sinner: He hath introduced an equivalent, or rather a much greater advantage, the increase of the recompenses. "Hast thou the advantage," saith He, "by having first confessed Me here? I also will have the advantage of thee, by giving thee greater things, and unspeakably greater; for I will confess thee there." Seest thou that both the good things and the evil things are there to be dispensed? Why then hasten and hurry thyself? and why seek thy rewards here, thou who art *saved by hope*[1]? Wherefore, whether thou hast done any thing good, and not received its recompense here, be not troubled; (for with increase, in the time to come, the

[1] Rom. 8, 24.

[a] τῷ χρόνῳ πλεονεκτεῖ, "he is beforehand with his Rewarder:" his sufferings, and the sinner's enjoyment, come respectively first.

Homil. XXXIV. 3, 4.

reward thereof awaits thee): or whether thou hast done any evil, and not paid the penalty, be not easy; for there will vengeance receive thee, if thou turn not and amend.

But if thou believe it not, from the things here form thy conjecture about things to come also. Why, if in the season of the conflicts they that confess are so glorious, imagine what they will be in the season of the crowns. If the enemies here applaud, how shall That tenderest of all fathers fail to admire and proclaim thee? Yea, then shall we have both our gifts for the good, and our punishments for the evil. So that such as deny shall suffer harm, both here and there; here living with an evil conscience, though they were never to die, they shall be surely dead; and there, undergoing the last penalty: but the other sort will profit both here and there, both here making a gain of their death, and in this way becoming more glorious than the living, and there enjoying those unspeakable blessings.

God then is in no wise prompt to punish only, but also to confer benefits; and for this last more than for the first. But why hath He put the reward once only, the punishment twice? He knows that this would be more apt to correct us. For this cause when He had said, *Fear Him Which is able to destroy both soul and body in hell*, He saith again, *Him will I also deny.* So doth Paul also, continually making mention of Hell.

Thus we see that He, having by all ways trained on His scholar, (both by opening Heaven to him, and by setting before him that fearful Judgment-seat, and by pointing to the Amphitheatre of Angels, and how in the midst of them the crowns shall be proclaimed, which thing would thenceforth prepare the way for the word of godliness to be very easily received;) in what follows, lest they grow timid and the word be hindered, He bids them be prepared even for slaughter itself; to make them aware that such as continue in their error, will have to suffer (among other things) for plotting against them.

[4.] Let us therefore despise death, although the time be not come that requires it of us; for indeed it will translate us to a far better life. "But the body decays." Why, on this account most especially we ought to rejoice, because death decays, and mortality perishes, not the substance of the

body. For neither, shouldest thou see a statue being cast, wouldest thou call the process destruction, but an improved formation. Just so do thou reason also concerning the body, and do not bewail. Then it were right to bewail, had it remained in its chastisement. MATT. X. 33.

" But," saith one, " this ought to take place without the decay of our bodies; they should continue entire." And what would this have advantaged either the living or the departed? How long are ye lovers of the body? How long are ye rivetted to the earth and gaping after shadows? Why, what good would this have done? or rather, what harm would it not have done? For did our bodies not decay, in the first place the greatest of all evils, pride, would have continued with many. For if even while this is going on, and worms gushing out, many have earnestly sought to be Gods; what would not have been the result, did the body continue?

In the second place, it would not be believed to be of earth; for if, its end witnessing this, some yet doubt; what would they not have suspected, if they did not see this? Thirdly, the bodies would have been excessively loved; and most men would have become more carnal and gross; and if even now some cleave to men's tombs and coffins, after that themselves have perished, what would they not have done, if they had even their image preserved? Fourthly, they would not have earnestly desired the things to come. Fifthly, they that say the world is eternal, would have been more confirmed, and would have denied God as Creator. Sixthly, they would not have known the excellence of the soul, and how great a thing is the presence of a soul in a body. Seventhly, many of them that lose their relations would have left their cities, and have dwelt in the tombs, and have become frantic, conversing continually with their own dead. For if even now men form to themselves images, since they cannot keep the body, (for neither is it possible, but whether they will or no it glides and hurries from them,) and are rivetted to the planks of wood; what monstrous thing would they not then have devised? To my thinking, the generality would have even built temples for such bodies, and they that are skilled in such sorceries would have

Homil. XXXIV. 4, 5.

persuaded evil spirits to speak through them; since at least even now, they that venture on the arts of necromancy attempt many things more out of the way than these. And how many idolatries would not have arisen from hence? when men even after the dust and ashes, are yet eager in those practices.

God therefore, to take away all our extravagances, and to teach us to stand off from all earthly things, destroys the bodies before our eyes. For even he that is enamoured of bodies, and is greatly affected at the sight of a beautiful damsel, if he will not learn by discourse the deformity of that substance, shall know it by the very sight. Yea, many of the like age with her whom he loves, and oftentimes also fairer, being dead, after the first or second day, have emitted an ill savour, and foul matter, and decay with worms. Imagine then what sort of beauty thou lovest, and what sort of elegance has power so to disturb thee. But if bodies did not decay, this would not be well known: but as evil spirits run unto men's graves, so also many of our lovers, continually sitting by the tombs, would have received evil spirits in their soul, and would quickly have perished in this grievous madness.

But as it is, together with all other things this also comforts the soul, that the form is not seen: it brings men to forgetfulness of their affliction. Indeed, if this were not so, there would be no tombs at all, but thou wouldest see our cities having corpses instead of statues, each man desiring to look upon his own dead. And much confusion would arise hence, and none of the ordinary sort would attend to his soul, nor would give room to the doctrine of immortality to enter in: and many other things too, more shocking than these, would have resulted, which even to speak of were unseemly. Wherefore it decays presently, that thou mightest see unveiled the beauty of the soul. For if she be the procurer of all that beauty and life, much more excellent must she herself be. And if she preserve that which is so deformed and unsightly, much more herself.

[5.] For it is not the body wherein the beauty lies, but the expression [b], and the bloom which is shed over its substance

[b] διάπλασις, "the moulding of it by the informing soul."

by the soul. Now then, I bid thee love that which makes the body also to appear such as it is. And why speak I of death? Nay even in life itself, I would have thee mark how all is hers that is beautiful. For whether she be pleased, she showers roses over the cheeks; or whether she be pained, she takes that beauty, and involves it all in a dark robe. And if she be continually in mirth, the body improves in condition; if in grief, she renders the same thinner and weaker than a spider's web; if in wrath, she hath made it again abominable and foul; if she shew the eye calm, great is the beauty that she bestows; if she express envy, very pale and livid is the hue she sheds over us; if love, abundant the gracefulness she at once confers. Thus in fact many women, not being beautiful in feature, have derived much grace from the soul; others again of brilliant bloom, by having an ungracious soul, have marred their beauty. Consider how a face that is pale grows red, and by the variation of colour produces great delight, when there is need of shame and blushing. As, on the other hand, if it be shameless, it makes the countenance more unpleasing than any monster. MATT. X. 33.

For nothing is fairer, nothing sweeter than a beautcous soul. For while as to bodies, the longing is with pain, in the case of souls the pleasure is pure and calm. Why then let go the king, and be wild about the herald? Why leave the philosopher, and gape after his interpreter? Hast thou seen a beautiful eye? acquaint thyself with that which is within; and if that be not beautiful, despise this likewise. For surely, didst thou see an ill-favoured woman wearing a beautiful mask, she would make no impression on thee: just as on the other hand, neither wouldest thou suffer one fair and beautiful to be disguised by the mask, but wouldest take it away, as choosing to see her beauty unveiled.

This then I bid thee do in regard of the soul also, and acquaint thyself with it first; for this is clad with the body instead of a mask; wherefore also that abides such as it is; but the other, though it be mishapen, may quickly become beautiful. Though it have an eye that is unsightly, and harsh, and fierce, it may become beautiful, mild, calm, sweet-tempered, gentle.

This beauty therefore let us seek, this countenance let us

Homil. XXXIV. 6. adorn; that God also may *have pleasure in our beauty*, and impart to us of His everlasting blessings, by the grace and

Ps. 45, 12. LXX. love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXXV.

MATT. x. 34.

Think not that I am come to send peace on earth; I am not come to send peace, but a sword.

AGAIN, He sets forth the things that are more painful, and that with great aggravation: and the objection they were sure to meet Him with, He prevents them by stating. I mean, lest hearing this, they should say, "For this then art Thou come, to destroy both us, and them that obey us, and to fill the earth with war?" He first saith Himself, *I am not come to send peace on earth.*

How then did He enjoin them to pronounce peace on entering into each house? And again, how did the Angels say, *Glory to God in the highest, and on earth peace*[1]? And how came all the Prophets too to publish it for good tidings? Because this more than any thing is peace, when the diseased is cut off, when the mutinous is removed. For thus it is possible for Heaven to be united to earth. Since the physician too in this way preserves the rest of the body, when he amputates the incurable part; and the general, when he has brought to a separation them that were agreed in mischief. Thus it came to pass also in the case of that famous tower; for their evil peace[2] was ended by their good discord, and peace made thereby. Thus Paul also divided them that were conspiring against him[3]. And in Naboth's case that agreement was at the time more grievous than any war[4].

[1] Luke 2, 14.

[2] Gen. 11, 7. 8.

[3] Acts 23, 6. 7.

[4] 1 Kings 21.

Homil. XXXV. 1, 2.

For concord is not in every case a good thing, since even robbers agree together.

The war is not then the effect of His purpose, but of their temper. For His will indeed was that all should agree in the word of godliness; but because they fell to dissension, war arises. Yet He spake not so; but what saith He? *I am not come to send peace;* comforting them. As if He said, For think not that ye are to blame for these things; it is I who order them so, because men are so disposed. Be not ye therefore confounded, as though the events happened against expectation. To this end am I come, to send war among men; for this is My will. Be not ye therefore troubled, when the earth is at war, as though it were subject to some hostile device. For when the worse part is rent away, then after that Heaven is knit unto the better.

And these things He saith, as strengthening them against the evil suspicion of the multitude.

And He said not "war," but what was more grievous than it, *a sword.* And if there be somewhat painful in these expressions, and of an alarming emphasis, marvel not. For, it being His will to train their ears by the severity of His words, lest in their difficult circumstances they should start aside, He fashioned His discourse accordingly; lest any one should say it was by flattery He persuaded them, and by concealing the hardships; therefore even to those things which merited to be otherwise expressed, He gave by His words the more galling and painful turn. For it is better to see persons' gentleness in things, than in words.

[2.] Wherefore neither with this was He satisfied, but unfolds also the very nature of the war, signifying it to be far more grievous even than a civil war; and He saith,

v. 35. *I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*

For not friends only, saith He, nor fellow citizens, but even kinsmen shall stand against one another, and nature shall be divided against herself. *For I am come,* saith He, *to set a man at variance against his father, and the daughter against her mother, and a daughter in law against her mother in law.* That is, not merely among those of the same

household is the war, but among those that are dearest, and extremely near to each other. And this more than any thing signifies His power, that hearing these things, they both accepted Him, and set about persuading all others. MATT. X. 36.

Yet was it not He that did this: of course not: but the wickedness of the other sort: nevertheless He saith it is His own doing. For such is the custom of the Scripture. Yea, and elsewhere also He saith, *God hath given them eyes that they should not see*[1]: and here He speaks in this way, in order that having, as I said before, exercised themselves in these words, they might not be confounded on suffering reproaches and insults. [1] Rom. 11, 8.

But if any think these things intolerable, let them be reminded of an ancient history. For in times of old also this came to pass, which thing especially shews the Old Covenant to be akin to the New, and Him Who is here speaking, the same with the Giver of those commands. I mean that in the case of the Jews also, when each had slain his neighbour, then He laid aside His anger against them; both when they made the calf, and when they were joined to Baal Peor[2]. Where then are they that say, "That God is evil, and This good?" For behold He hath filled the world with blood, shed by kinsmen. Nevertheless even this we affirm to be a work of great love towards man. [2] Exod. 32, 29. Numb. 25, 7—11.

Therefore, you see, implying that it was He who approved those other acts also, He makes mention also of a prophecy, which if not spoken for this end, yet involves the same meaning. And what is this?

A man's foes shall be they of his own household. v. 36.

For indeed among the Jews also something of the kind took place. That is, there were prophets, and false prophets, and the people was divided, and families were in dissension; and some believed the one, and some the other. Wherefore the Prophet admonishes, saying, *Trust ye not in friends, have not hope in guides; yea even of her that lieth in thy bosom beware, in respect of communicating ought to her:* and, *A man's enemies are the men that are in his own house*[3]. [3] Micah 7, 5. 6.

And this He said, preparing him that should receive the word to be above all. For to die is not evil, but to die an evil death. On this account He said moreover, *I am come*

Homil. XXXV. 2, 3.

to cast fire upon the earth[1]. And this He said, to declare the vehemence and warmth of the love which He required. For, because He loved us very much, so He will likewise be loved of us. And these sayings would strengthen[a] the persons present also, and lift them higher. "For if those others," saith He, "are to despise kinsmen, and children, and parents, imagine what manner of men ye their teachers ought to be. Since neither will the hardships stop with you, but will also pass on to the rest. For since I am come bringing great blessings, I demand also great obedience, and purpose of heart."

[1] Luke 12, 49.

v.37,38. [3.] *He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me; and he that taketh not his cross and followeth after Me, is not worthy of Me.*

Seest thou a teacher's dignity? Seest thou, how He signifies himself a true Son of Him that begat Him, commanding us to let go all things beneath, and to take in preference the love of Him?

"And why speak I," saith He, "of friends and kinsmen? Even if it be thine own life which thou preferrest to My love, thy place is far from My disciples." What then? Are not these things contrary to the Old Testament? Far from it, rather they are very much in harmony therewith. For there too He commands not only to hate the worshippers of idols, but even to stone them; and in Deuteronomy again, admiring these, He saith, *Who said unto his father, and to his mother, I have not seen thee; neither did he acknowledge his brethren, and his own sons he disowned: he kept Thy oracles*[2]. And if Paul gives many directions touching parents, commanding us to obey them in all things, marvel not; for in those things only doth he mean us to obey, as many as do not hinder godliness[b]. For indeed it is a sacred duty to render them all other honours: but when they demand more than is due, one ought not to obey. For this reason Luke saith, *If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple*[3]; not commanding

[2] Deut. 33, 9.

[3] Luke 14, 26.

[a] ἤλειφε, "would anoint them for action."

[b] Eph. 6, 1. See there St. Chrysostom's explanation of the expression, *in the Lord.*

simply to hate them, since this were even quite contrary to the Law; but "when one desires to be loved more than I am, hate him in this respect. For this ruins both the beloved himself, and the lover." And these things He said, both to render the children more determined, and to make the fathers more gentle, that would hinder them. For when they saw He had such strength and power as to sever their children from them, they, as attempting things impossible, would even desist. Wherefore also He leaves the fathers, and addresses His discourse to the children, instructing the former not to make the attempt, as attempting things impracticable. MATT. X. 39.

Then lest they should be indignant, or count it hard, see which way He makes His argument tend: in that having said, *Who hateth not father and mother*, He adds, *and his own life*. For why dost thou speak to Me of parents, saith He, and brothers, and sisters, and wife? Nothing is nearer than the life to any man: yet if thou hate not this also, thou must bear in all things the opposite of his lot who loveth Me.

And not even simply to hate it was His command, but so as to expose it to war, and to battles, and to slaughters, and blood. *For he that beareth not his cross, and cometh after Me, cannot be My disciple*[1]. Thus He said not merely that we must stand against death, but also against a violent death; and not violent only, but ignominious too. v. 38. [1] comp. Luke 14, 27.

And He discourses nothing as yet of His own passion, that when they had been for a time instructed in these things, they might more easily receive His word concerning it. Is there not, therefore, cause for amazement, how on their hearing these things, their soul did not wing its way from the body, the hardships being every where at hand, and the good things in expectation? How then did it not flee away? Great was both the power of the speaker, and the love of the hearers. Wherefore though hearing things far more intolerable and galling than those great men, Moses and Jeremiah, they continued to obey, and to say nothing against it.

He that findeth his life, saith He, *shall lose it: and he that loseth his life for My sake, shall find it.* Seest thou how great the damage to such as love it unduly? how great the gain to them that hate it? I mean, because the injunctions were dis- v. 39.

Homil. XXXV. 3, 4.

agreeable, when He was bidding them set themselves against parents, and children, and nature, and kindred, and the world, and their very soul, He sets forth the profit also, being very great. Thus, "These things," saith He, "so far from harming, will very greatly profit; and their opposites will injure;" urging them, as He ever doth, by the very things which they desire. For why art thou willing to despise thy life[c]? Because thou lovest it? Then for that very reason despise it, and so thou wilt advantage it in the highest degree, and do the part of one that loves it.

And mark an instance of unspeakable consideration. For not in respect of our parents only doth He practise this reasoning, nor of our children, but with regard to our life, which is nearer than all; that the other point may thenceforth become unquestionable, and they may learn that they will in this way profit those of their kindred likewise, as much as may be; since so it is in the case even of our life, which is more essential to us than all.

[4.] Now these things were enough to recommend men to receive them, their appointed healers. Yea, who would choose but receive with all readiness them that were so noble, such true heroes, and as lions running about the earth, and despising all that pertained to themselves, so that others might be saved? Yet nevertheless He proffers also another reward, indicating that He is caring here for the entertainers more than for the guests.

And the first honour He confers is by saying,

v. 40. *He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me.*

With this, what may compare? that one should receive the Father and the Son!

But He holds out herewith another reward also.

v. 41. *He*, saith He, *that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.*

And as before He threatens punishment to such as do not

[c] Or "soul:" the same word standing in the Greek for both "soul and life;" which makes it impossible to give the full force of the passage in English.

receive them, here He defines also a certain refreshment [d] for the good. And to teach thee His greater care for them, He said not simply, *He that receiveth a prophet*, or *He that receiveth a righteous man*, but subjoined, *In the name of a prophet*, and, *In the name of a righteous man;* that is, if not for any worldly preferment, nor for any other temporal thing, he receive him, but because he is either a prophet or a righteous man, he shall receive a Prophet's reward, and a righteous man's reward; such as it were meet for him to have, that hath received a prophet, or a righteous man; or, such as that other is himself to receive. Which kind of thing Paul also said: *That your abundance may be a supply for their want, that their abundance also may be a supply for your want*[1].

[d] Matt. X. 42.

[1] 2 Cor. 8, 14.

Then, lest any one should allege poverty, He saith,

Or whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. v. 42.

"Though a cup of cold water be thy gift, on which there is nothing laid out, even of this shall a reward be stored up for thee. For I do all things for the sake of you the receivers."

Seest thou what mighty persuasions He used, and how He opened to them the houses of the whole world? Yea, He signified that men are their debtors: first, by saying, *The workman is worthy of his hire;* secondly, by sending them forth having nothing; thirdly, by giving them up to wars and fightings in behalf of them that receive them; fourthly, by committing to them miracles also; fifthly, in that He did by their lips introduce Peace, the cause of all blessings, into the houses of such as receive them; sixthly, by threatening things more grievous than Sodom to such as receive them not: seventhly, by signifying that as many as welcome them are receiving both Himself and the Father; eighthly, by promising both a prophet's and a righteous man's reward: ninthly, by undertaking that the recompences shall be great, even for a cup of cold water. Now each one of these things, even by itself, were enough to attract them. For who, tell me, when a leader of armies wounded in innumerable

[d] ἄνισιν, opposed to κόλασιν, "punishment," in the same way, Hom. xiii. 8. in the Benedictine Edition, p. 176. C; and elsewhere.

Homil. XXXV. 4, 5.

places, and dyed in blood, came in sight, returning after many trophies from war and conflict, would not receive him, throwing open every door in his house?

[5.] But who now is like this? one may say. Therefore He added, *In the name of a disciple, and of a prophet, and of a righteous man;* to instruct thee that not for the worthiness of the visitor, but for the purpose of him that gives welcome, is His reward appointed. For though here He speak of prophets, and righteous men, and disciples, yet elsewhere He bids men receive the veriest outcasts, and punishes such as fail to do so. For, *Inasmuch as ye did it not to one of the least of these, ye did it not to Me*[1]; and the converse again He affirms with respect to the same persons.

[1] Matt. 25, 45.

Since though he may be doing no such great work, he is a man, inhabiting the same world with thee, beholding the same sun, having the same soul, the same Lord, a partaker with thee of the same Mysteries, called to the same heaven with thee; having a strong claim, his poverty, and his want of necessary food. But now they that waken thee with flutes and pipes in the winter season, and disturb thee without purpose or fruit, depart from thee receiving many gifts[e]. And they that carry about swallows[f], and smut themselves over[g], and abuse every one, receive a reward for this their conjuration. But if there come to thee a poor man wanting bread, there is no end of revilings, and reproaches, and charges of idleness, and upbraidings, and insults, and jeers; and thou considerest not with thyself, that thou too art idle, and yet God giveth thee His gifts. For tell me not this,

[e] This was part of the festivities of the Saturnalia; "it began on the 13th of January, when the flute players used to run about the city with much license and wantonness in female apparel; as at this time, about the Epiphany season, pipers and singers are wont to come into the houses of the rich, to sing for largesses, with some in masks at their head. vid. Liv. lib. 9. c. 30." Francisc. Modius *de Ludis et Spect. Veterum*, ii. 28. ap. Gronov. Thes. xi. 1055.

[f] Here Mr. Field quotes from Bois as follows: "It is a description of certain jugglers, who used to carry about swallows trained to come and go when let loose, and settle on their heads, and take meat out of their mouths. So I conjecture." Mr. Field adds, "I have nothing to add to this. For those whom Athenæus" (from Theognis) "mentions, as *gathering a dole for the swallow*, (p. 360. B.) seem not to answer to what is here meant. They, by way of begging, used to chant a sort of song about the coming of the swallow. It was the custom of the Rhodians particularly."

[g] Scaliger, Poet. l. 10, says, "Some Actors in low Comedy were not masked, but smeared with soot; . . and used to dance to music in honour of Bacchus, and bounding forward, to jeer at every one." ap. Hoffman. voc. *Mimus*.

that thou too art doing somewhat, but point me out this rather, if it be any thing really needful that thou doest, and art busy about. But if thou tellest one of mouey-getting, and of traffick, and of the care and increase of thy goods; I also would say unto thee, Not these, but alms, and prayers, and the protection of the injured, and all such things, are truly works, with respect to which we live in thorough idleness. Yet God never told us, "Because thou art idle, I light not up the sun for thee; because thou doest nothing of real consequence, I quench the moon, I paralyze the womb of the earth, I restrain the lakes, the fountains, the rivers, I blot out the atmosphere, I withhold the annual rains:" but He gives us all abundantly. And to some that are not merely idle, but even doing evil, He freely gives the benefit of these things. MATT. X. 42.

When therefore thou seest a poor man, and sayest, "It stops my breath that this fellow, young as he is and healthy, having nothing, would fain be fed in idleness; he is surely some slave and runaway, and hath deserted his proper master:" I bid thee speak these same words to thyself; or rather, permit him freely to speak them unto thee, and he will say with more justice, "It stops my breath that thou, being healthy, art idle, and practisest none of the things which God hath commanded, but having run away from the commandments of thy Lord, goest about dwelling in wickedness, as in a strange land, in drunkenness, in surfeiting, in theft, in extortion, in subverting other men's houses." And thou indeed imputest idleness, but I evil works; in thy plotting, in thy swearing, in thy lying, in thy spoiling, in thy doing innumerable such things.

And this I say, not as making a law in favour of idleness, far from it; but rather very earnestly wishing all to be employed; for sloth is the teacher of all wickedness: but I beseech you not to be unmerciful, nor cruel. Since Paul also, having made infinite complaints, and said, *If any will not work, neither let him eat*, stopped not at this, but added, *But ye, be not weary in well doing*[1]. "Nay, but these things are contradictory. For if thou hast commanded for them not to eat, how exhortest thou us to give?" I do so, saith He, for I have also commanded to avoid them, and *to have no company with them;* and again I said, *Count them* [1] 2 Thess. 3, 10. 13.

Homil. XXXV. 5, 6.

not as enemies, but admonish them[1]; not making contradictory laws, but such as are quite in unison with each other. Because, if thou art prompt to mercy, both he, the poor man, will soon be rid of his idleness, and thou of thy cruelty.

[1] 2 Thess. 3, 14. 15.

"But he hath many lies and inventions," you reply. Well, hence again is he pitiable, for that he hath fallen into such distress, as to be hardened even in such doings. But we, so far from pitying, add even those cruel words, "Hast thou not received once and again?" so we talk. What then? because he was once fed, hath he no need to be fed again? Why dost thou not make these laws for thine own belly also, and say to it likewise, Thou wert filled yesterday, and the day before, seek it not now? But while thou fillest that beyond measure, even to bursting, from him thou turnest away, when he asks but what is moderate; whereas thou oughtest therefore to pity him, because he is constrained to come to thee every day. Yea, if nought else incline thee to him, thou shouldest pity him because of this; for by the constraint of his poverty he is forced on these things, and doeth them. And thou dost not pity him, because, being so spoken to, he feels no shame: the reason being, that his want is too strong for him.

Nay, thou instead of pitying, dost even make a show of him; and whereas God hath commanded to give secretly, thou standest exposing publicly him that hath accosted thee, and upbraiding him, for what ought to move thy pity. Why, if thou art not minded to give, to what end add reproach, and bruise that weary and wretched soul? He came as into a harbour, seeking help at thine hands; why stir up waves, and make the storm more grievous? Why dost thou condemn him of meanness? What? had he thought to hear such things, would he have come to thee? Or if he actually came foreseeing this, good cause therefore both to pity him, and to shudder at thine own cruelty, that not even so, when thou seest an inexorable necessity laid upon him, dost thou become more gentle, nor judgest him to have a sufficient excuse for his importunity in the dread of hunger, but accusest him of impudence: and yet hast thou often thyself practised greater impudence, yea in respect of grievous matters. For while here the very impudence brings with it ground of pardon, we, often doing things punishable, brazen it out: and when we ought

to bear all that in mind, and be humble, we even trample on those miserable men, and when they ask medicines, we add to their wounds. I say, if thou wilt not give, yet why dost thou strike? If thou wilt not be bounteous, yet why be insolent? MATT. X. 42.

"But he submits not to be put off in any other way." Well then, as that Wise Man commanded[1], so do. *Answer him peaceable words with meekness.* For not of his own accord, surely, is he so very importunate. For there is not, there cannot be, any man desiring to be put to shame for its own sake. How much soever any may contend, I cannot yield ever to be convinced that a man who was living in plenty would choose to beg. [1] Ecclus. 4, 8.

[6.] Let no man then beguile us with arguments. But although Paul saith, *If any will not work, neither let him eat*[2], to them he saith it; but to us he saith not this, but, on the contrary, *Be not weary in well doing*[3]. Even thus do we at home; when any two are striving with each other, we take each apart, and give them the opposite advice. This did God also, and Moses. For while to God he said, *If thou wilt forgive them their sin, forgive it; else blot me out also*[4]; them on the contrary he commanded to slay one another, and all that pertained to them. Yet these things are contrary; nevertheless, both looked to one end. [2] 2 Thess. 3, 10. [3] ibid. 13. [4] Exod. 32, 32.

Again, God said to Moses in the hearing of the Jews, *Let me alone, that I may consume the people*[5], (for though they were not present when God was saying this, yet they were to hear it afterwards:) but privately He gives him directions of the opposite tenor. And this, Moses upon constraint revealed afterwards, thus saying, *What? did I conceive them, that thou sayest to me, Carry them, as a nurse would carry the sucking child in her bosom*[6]? [5] ibid. 10. [6] Numb. 11, 12.

These things are done also in houses, and often a father while he blames the tutor in private for having used his child reproachfully, saying, "Be not rough, nor hard," to the youth speaks in the contrary way, "Though thou be reproached unjustly, bear it;" out of those opposites making up some one wholesome result. Thus also Paul said to such as are in health and beg, *If any man will not work, neither let him eat*, that he may urge them into employment: but to such as

Homil. XXXV. 6, 7.

can shew mercy, *Ye, for your part, be not weary in well doing:* that he may lead them to give alms.

So also, when he was admonishing those of the Gentiles, in his Epistle to the Romans, not to be high minded against the Jews, he brought forward also the wild olive, and he seems to be saying one thing to these, another to those[1].

[1] Rom. 11, 17.

Let us not therefore fall away into cruelty, but let us listen to Paul, saying, *Be not weary in well doing;* let us listen to the Lord, Who saith, *Give to every man that asketh of thee*[2], and, *Be ye merciful as your Father*[3]. And though He hath spoken of many things, He hath no where used this expression, but with regard to our deeds of mercy only. For nothing so equals us with God, as doing good.

[2] Luke 6, 30.

[3] Ibid. 36.

"But nothing is more shameless," saith one, "than a poor man." Why, I pray thee? Because he runs up, and cries out after thee? Wilt thou then let me point out, how we are more importunate than they, and very shameless? Remember, I say, now at the season of the fast, how often, when thy table was spread at eventide, and thou hadst called thy ministering servant; on his moving rather leisurely, thou hast overset every thing, kicking, insulting, reviling, merely about a little delay; although fully assured, that if not immediately, yet a little after thou shalt enjoy thy victuals. Upon which thou dost not call thyself impudent, changed as thou art into a wild beast for nothing; but the poor man, alarmed and trembling about his greater interests, (for not about delay, but about famine, is all his fear,) him dost thou call audacious, and shameless, and impudent, and all the most opprobrious names? Nay, how is this any thing but extreme impudence?

But these things we do not consider: therefore we account such men troublesome: since if we at all searched into our own doings, and compared them with theirs, we should not have thought them intolerable.

Be not then a severe judge. Why, if thou wert clear of all sins, not even then would the Law of God permit thee to be strict in searching out other men's sins. And if the Pharisee perished on this account, what defence are we to find? If He suffer not such as have done well to be bitter in searching out other men's doings, much less them that have offended.

[7.] Let us not then be savage, nor cruel, not without natural feeling, not implacable, not worse than wild beasts. For I know many to have gone even so far in brutishness, as for a little trouble to slight famishing persons, and to say these words: "I have no servant now with me; we are far from home; there is no money-changer that I know." Oh cruelty! Didst thou promise the greater, and dost thou not fulfil the less? To save thy walking a little way, doth he perish with hunger? Oh insolence! Oh pride! Why, if it were ten furlongs to be walked, oughtest thou to be backward? Doth it not even come into thy mind that so thy reward is made greater? For whereas, when thou givest, thou receivest reward for the gift only: when thou thyself also goest, for this again is appointed thee a recompense. MATT. X. 42.

Yea, the Patriarch himself we admire for this, that in his own person he ran to the herd, and snatched up the calf[1], and that, when he had three hundred and eighteen servants born in his house[2]. But now some are filled with so much pride, as to do these things by servants, and not to be ashamed. "But dost thou require me to do these things myself?" one may say. "How then shall I not seem to be vain-glorious?" Nay, but as it is, thou art led by another kind of vain-glory to do this, being ashamed to be seen talking with a poor man. [1] Gen. 18, 7. [2] Gen. 14, 14. comp. S. Barn. c. 9.

But I am in no respect strict about this; only give, whether by thyself or by another thou art minded to do so; and do not accuse, do not smite, do not revile. For medicines, not wounds, doth he need who comes unto thee; mercy, not a sword. For tell me, if any one who had been smitten with a stone, and had received a wound in his head, were to let go all others, and run unto thy knees, drenched in his blood; wouldest thou indeed smite him with another stone, and add unto him another wound? I, for my part, think not; but even as it was, thou wouldest endeavour to cure it. Why then doest thou the contrary with respect to the poor? Knowest thou not how much power a word hath, both to raise up, and to cast down? *For a word*, it is said, *is better than a gift*[3]. [3] Ecclus. 18, 16.

Dost thou not consider that thou art thrusting the sword into thyself, and art receiving a more grievous wound,

Homil. XXXV. 7.

when he, being reviled, silently withdraws, with groans and many tears? Since indeed of God he is sent unto thee. Consider then, in insulting him, upon whom thou art causing the insult to pass; when God indeed sends him unto thee, and commands thee to give, but thou, so far from giving, dost even insult him on his coming.

And if thou art not aware how exceedingly amiss this is, look at it as among men, and then thou wilt fully know the greatness of the sin. As thus: if a servant of thine had been commanded by thee to go to another servant, who had money of thine, to receive it, and were to come back not only with empty hands, but also with despiteful usage; what wouldest thou not do to him that had wrought the insult? What penalty wouldest thou not exact, as though, after this, it were thyself that had been ill used?

This reckoning do thou make in regard of God also; for truly it is He that sends the poor to us, and of His we give, if indeed we do give. But if, besides not giving, we also send them away insulted, consider how many bolts, how many thunders, that which we are doing deserves.

Duly considering then all these things, let us both bridle our tongue, and put away inhumanity, and let us stretch forth the hand to give alms, and not with money only, but with words also, let us relieve such as are in need; that we may both escape the punishment for reviling, and may inherit the kingdom which is for blessing and almsgiving, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XXXVI.

MATT. xi. 1.

And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

THAT is, after He had sent them, He proceeded to withdraw Himself, to give them room and opportunity to do what He had enjoined. For while He was present and healing, no one would be willing to approach them.

Now when John had heard in the prison the works of v. 2. 3.
Jesus, he sent two of his disciples, and asked Him, saying, Art thou He that should come, or do we look for another?

But Luke saith, they also told John of the miracles, and then he sent them[1]. However, this contains no matter of difficulty, but of consideration only; for this, among other things, indicates their jealousy towards Him. [1] Luke 7, 18.

But what follows is completely among the controverted points. Of what nature then is this? Their saying, *Art Thou He that should come, or do we look for another?* That is, he that knew Him before His miracles, he that had learned it of the Spirit, he that heard it of the Father, he who had proclaimed Him before all men; doth he now send to learn of Him, whether it be Himself or no? And yet if thou didst not know that it is surely He, how thinkest thou thyself credible, affirming as thou dost concerning things, whereof thou art ignorant? For he that is to bear witness to others, must be first worthy of credit himself. Didst thou

HOMIL. XXXVI. 1, 2.

not say, *I am not meet to loose the latchet of His shoe*[1]? Didst thou not say, *I knew Him not, but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and resting upon Him, the same is He which baptizeth with the Holy Ghost*[2]? Didst thou not see the Spirit in form of a dove? didst thou not hear the Voice? Didst thou not utterly forbid Him, saying, *I have need to be baptized of Thee*[3]? Didst thou not say even to thy disciples, *He must increase, I must decrease*[4]? Didst thou not teach all the people, that *He should baptize them with the Holy Ghost and with fire*[5]? and that He is *the Lamb of God that taketh away the sin of the world*[6]? Didst thou not before His signs and miracles proclaim all these things? How then now, when He hath been made manifest to all, and the fame of Him hath gone out every where, and dead men have been raised, and devils driven away, and a display made of so great miracles, dost thou after this send to learn of Him?

[1] John 1, 27.
[2] John 1, 33.
[3] Matt. 3, 14.
[4] John 3, 30.
[5] Matt. 3, 11.
[6] John 1, 29.

What then is the fact? Were all these sayings a kind of fraud: a stage play and fables? Nay, who that hath any understanding would say so? I say not, John, who leaped in the womb, who before his own birth proclaimed Him, the citizen of the wilderness, the exhibitor of the conversation of Angels; but even though he were one of the common sort, and of them that are utterly outcast, he would not have hesitated, after so many testimonies, both on his own part and on the part of others.

Whence it is evident, that neither did he send as being himself in doubt, nor did he ask in ignorance. Since no one surely could say this, that though he knew it fully, yet on account of his prison he was become rather timid: for neither was he looking to be delivered therefrom, nor if he did look for it, would he have betrayed his duty to God, armed as he was against various kinds of death. For unless he had been prepared for this, he would not have evinced so great courage towards a whole people, practised in shedding blood of prophets; nor would he have rebuked that savage tyrant with so much boldness in the midst of the city and the forum, severely chiding him, as though he were a little child, in hearing of all men. And even if he were grown

more timid, how was he not ashamed before his own disciples, in whose presence he had so often borne witness unto Him, but asked his question by them, which he should have done by others? And yet surely he knew full well, that they too were jealous of Christ, and desired to find some handle against Him. And how could he but be abashed before the Jewish people, in whose presence he had proclaimed such high things? Or what advantage accrued to him thereby, towards deliverance from his bonds? For not for Christ's sake had he been cast into prison, nor for having proclaimed His power, but for his own rebuke touching the unlawful marriage. And what child so silly, what person so frantic, but that so he would have put on himself their character? MATT. XI. 3.

[2.] What then is it which he is bringing about? For that it belongs not to John to have doubt hereupon, no nor to any ordinary person, nor even to one extremely foolish and frenzied; so much is evident from what we have said. And now we have only to add the solution.

For what intent then did he send to ask? John's disciples were starting aside from Jesus, and this surely any one may see, and they had always a jealous feeling towards Him. And it is plain, from what they said to their master: *He that was with thee*, it is said, *beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come unto Him*[1]. And again, *There arose a question between John's disciples and the Jews about purifying*[2]. And again they came unto Him, and said, *Why do we and the Pharisees fast oft, but Thy disciples fast not*[3]? For as yet they knew not who Christ was, but imagining Jesus to be a mere man, but John greater than after the manner of man, were vexed at seeing the former held in estimation, but the latter, as he had said, now ceasing. And this hindered them from coming unto Him, their jealousy quite blocking up the access. Now so long as John was with them, he was exhorting them continually and instructing them, and not even so did he persuade them; but when he was now on the point of dying, he uses the more diligence: fearing as he did lest he might leave a foundation for bad doctrine, and they continue broken off from Christ. For as he was diligent even at first to bring to Christ all that pertained to himself; so on his failing to

[1] John 3, 26.
[2] ibid. 25.
[3] Matt. 9, 14.

Homil. XXXVI. 2, 3.

persuade them, now towards his end he does but exert the more zeal.

Now if he had said, "Go ye away unto Him, He is better than I," he would not have persuaded them, minded as they were not easily to be separated from him, but rather he would have been thought to say it out of modesty, and they would have been the more riveted to him; or if he had held his peace, then again nothing was gained. What then doth he? He waits to hear from them that Christ is working miracles, and not even so doth he admonish them, nor doth he send all, but some two, (whom he perhaps knew to be more teachable than the rest); that the enquiry might be made without suspicion, in order that from His acts they might learn the difference between Jesus and himself. And

v. 3. he saith, Go ye, and say, *Art thou He that should come, or do we look for another?*

But Christ knowing the purpose of John, did not say, I am He; for this would again have offended the hearers, although this was what it naturally followed for Him to say, but He leaves them to learn it from His acts. For it saith,

[1]Luke 7, 21. "when these were come to Him, then *He cured many*[1]." And yet what congruity was there, that being asked, *Art thou He*, He should say nothing to that, but should presently cure them that were sick; unless it had been His mind to establish this which I have mentioned? Because they of course would account the testimony of His deeds surer, and more above suspicion than that of His words.

Knowing therefore, as being God, the mind with which John had sent them, He straightway cured blind, lame, and many others; not to teach him, (for how should He him that was convinced,) but these that were doubting: and having healed them, He saith,

v. 4, 5. *Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached unto them.*

v. 6. And he added, *And blessed is he, whosoever shall not be offended in Me;* implying that He knows even their unuttered thoughts. For if He had said, "I am He," both this would have offended them, as I have already said; and they would

have thought, even if they had not spoken, much as the Jews said to Him, *Thou bearest record of Thyself*[1]. Wherefore He saith not this Himself, but leaves them to learn all from the miracles, freeing what He taught from suspicion, and making it plainer. Wherefore also He covertly added His reproof of them. That is, because they were *offended in Him*, He by setting forth their case and leaving it to their own conscience alone, and by calling no witness of this His accusation, but only themselves that knew it all, did thus also draw them the more unto Himself, in saying, *Blessed is he, whosoever shall not be offended in Me.* For indeed His secret meaning was of them when He said this. MATT. XI. 6. [1] John 8, 13.

[3.] But in order to our making the truth more evident to you by the comparison of the several statements, producing not only our own sayings, but also what is stated by others; we must needs add some account of them.

What then do some affirm? That this which we have stated was not the cause, but that John was in ignorance, yet not in ignorance of all; but that He was the Christ, he knew, but whether He was also to die for mankind, he knew not, therefore he said, *Art Thou He that should come?* that is, He that is to descend into Hell[a]. But this is not tenable; for neither of this was John ignorant. This at least he proclaimed even before all the others, and bare record of this first, *Behold*, saith he, *the Lamb of God, Which taketh away the sin of the world*[2]. Now he called Him a Lamb, as proclaiming the Cross, and again in saying, *That taketh away the sin of the world*, he declared this same thing. For not otherwise than by the Cross did He effect this; as Paul likewise said: *And the handwriting which was contrary to us, even it He took out of the way, nailing it to His Cross*[3]. And his saying too, *He shall baptize you with the Spirit*[4], is that of one who was foretelling the events after the Resurrection. [2] John 1, 29. [3] Col. 2, 14. [4] Matt. 3, 11.

Well: that He was to rise again, he knew, say they, and that He was to give the Holy Ghost; but that He should likewise be crucified, he knew not. How then was He to rise again, Who had not suffered, nor been crucified? And how was this man greater than a Prophet, who knew not

[a] See Origen, 2 Hom. in Reg. t. ii. p. 495, 6. S. Ambr. in Luc. 7. 19; S. Jerome in loc.

HOMIL. XXXVI. 3.

even what the Prophets knew? For that he was greater than a Prophet, even Christ Himself bare record[1], but that the Prophets knew of the Passion is surely plain to every one. For so Isaiah saith, *He is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb*[2]. And before this testimony also He saith, *There shall be a root of Jesse, and He that shall*[3] *rise again to rule the Gentiles, in Him shall the Gentiles trust.* Then speaking of His passion, and of the ensuing glory, He added, *And His rest shall be honour.* And this Prophet foretold not only that He should be crucified, but also with whom. *For*, saith he, *He was numbered with the transgressors*[4]. And not this only, but that He should not even plead for Himself; *For This Man*, he saith, *openeth not His mouth:* and that He should be unjustly condemned; *For in His humiliation*, saith he, *His judgment was taken away*[5]. And before this again, David both saith this, and describes the judgment hall. *Why*, saith he, *do the heathen rage, and the people imagine a vain thing? The kings of the earth stand up, and the rulers are gathered together against the Lord, and against His Anointed*[6]. And elsewhere he mentions also the image of the Cross, saying on this wise, *They pierced My hands and My feet*[7], and those things which the soldiers were emboldened to do, he adds with all exactness, *For they parted My garments*, saith he, *among them, and for My vesture they did cast lots*[8]. And elsewhere again he saith, that they also offered Him vinegar; *For they gave Me*, saith He, *gall for My meat, and for My thirst they made Me drink vinegar*[9].

[1] Matt. 11, 9.

[2] Isaiah 53, 7.

[3] Isaiah 11, 10.

[4] Isaiah 53, 12.

[5] ibid. v. 8. from LXX.

[6] Ps. 2, 1. 2.

[7] Ps. 22, 16.

[8] ibid. 18.

[9] Ps. 69, 21.

So then the prophets, so many years before, speak of the hall of judgment, and of the condemnation, and of them that were crucified with Him, and of the division of the garments, and of the lot cast upon them, and of many more things besides, (for indeed it is unnecessary to allege all now, lest we make our discourse long:) and was this man, greater than them all, ignorant of all these things? Nay, how should this be reasonable?

And why did he not say, "Art thou He that should come to Hell," but simply, *He that should come?* Although this were far more absurd than the others, I mean their saying, "he therefore said these things, that he might preach there also

after his departure." To whom it were seasonable to say, *Brethren, be not children in understanding, howbeit in malice be ye children*[1]. For the present life indeed is the season for right conversation, but after death is judgment and punishment. *For in Hell*, it is said, *who will confess unto thee*[2]*?*

MATT. XI. 6.

[1] 1 Cor. 14, 20.

[2] Ps. 6, 5.

How then were *the gates of brass burst, and the bars of iron broken in sunder*[3]*?* By His body; for then first was a body shewn, immortal, and destroying the tyranny of death. And besides, this indicates the destruction of the might of death, not the loosing of the sins of those who had died before His coming. And if this were not so, but He have delivered all that were before Him from Hell, how saith He, *It shall be more tolerable for the land of Sodom and Gomorrah*[4]*?* For this saying supposes that those are also to be punished; more mildly indeed, yet still that they are to be punished. And yet they did also suffer here the most extreme punishment, nevertheless not even this will deliver them. And if it is so with them, much more with such as have suffered nothing.

[3] Ps. 107, 16.

[4] Matt. 10, 15.

"What then?" one may say, "were they wronged, who lived before His coming?" By no means, for men might then be saved, even though they had not confessed Christ. For this was not required of them, but not to worship idols, and to know the true God. *For the Lord thy God*, it is said, *is One Lord*[5]. Therefore the Maccabees were admired, because for the observance of the Law they suffered what they did suffer; and the Three Children, and many others too amongst the Jews, having shewn forth a very virtuous life, and having maintained the standard of this their knowledge, had nothing more required of them. For then it was sufficient for salvation, as I have said already, to know God only; but now it is so no more, but there is need also of the knowledge of Christ. Therefore He said, *If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin*[6].

[5] Deut. 6, 4.

[6] John 15, 22.

So likewise with regard to the rule of practice. Then murder was the destruction of him that committed it, but now even to be angry. And then to commit adultery, and to lie with another man's wife, brought punishment, but now even to look

Homil. XXXVI. 3, 4.

with unchaste eyes. For as the knowledge, so also the rule of life is now made stricter. So that there was no need of a forerunner there.

And besides, if unbelievers are after death to be saved on their believing, no man shall ever perish. For all will then repent and adore. And in proof that this is true, hear Paul saying, *Every tongue shall confess, and every knee shall bow, of things in heaven, and things in earth, and things under the earth* [1]. And, *The last enemy that shall be destroyed is death* [2]. But there is no advantage in that submission, for it comes not of a rightly disposed choice, but of the necessity of things, as one may say, thenceforth taking place.

[1] Phil. 2,10.11.
[2] 1 Cor. 15, 26.

Let us not then any more bring in such old wives' doctrines, and Jewish fables. Hear at least what Paul saith touching these things. *For as many as have sinned without law, shall also perish without law* [3]; where his discourse is of those who lived in the time before the Law; and, *As many as have sinned in the law, shall be judged by the law* [4], speaking of all after Moses. And, *That the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men* [5], and, *Indignation and wrath, tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Gentile* [6]. And yet countless were the evils which the Gentiles have suffered in this world, and this is declared alike by the historics of the Heathens, and by the Scriptures that are in our hands. For who could recount the tragic calamities of the Babylonians, or those of the Egyptians? But in proof that they who, not having known Christ before His coming in the flesh, yet refrained from idolatry and worshipped God only, and shewed forth an excellent life, shall enjoy all the blessings; hear what is said: *But glory, and honour, and peace to every one that worketh good, to the Jew first, and also to the Gentile.* Seest thou that for their good deeds there are many rewards, and chastisements again, and penalties for such as have done the contrary?

[3] Rom. 2, 12.
[4] ibid.
[5] Rom. 1, 18.
[6] Rom. 2, 8. 9.

[4.] Where now, tell me, are the utter unbelievers in Hell? Why, if those before Christ's coming, who had not so much as heard the name of Hell, nor of a resurrection, and were punished here, shall suffer punishment there also; how much

more we that have been nurtured in so many lessons of strict virtue[1]? MATT. XI. 6.

[1] φιλοσοφίας.

And how is it reasonable, asks one, that they that have never heard of hell, should fall into hell? For they will say, "If thou hadst threatened hell, we should have feared more, and have been sobered." To be sure; (is it not so?) at our rate of living now, who hear daily the sayings about hell, and give no heed at all.

And besides, there is this also to be said; that he who is not restrained by the judgments in sight, much less will he be restrained by those others. For the less reasonable sort, and those of a grosser disposition, are wont to be sobered rather by things which are at hand, and straightway to happen, than by such as will come to pass a long time after. "But over us," one may say, "a greater fear is suspended, and herein were they wronged." By no means. For first, there are not the same measures[2] set to us as to them, but much greater for us. Now they that have undertaken greater labours, ought to enjoy greater help. And it is no little help, that our fear has been increased. And if we have an advantage over them in knowing things to come, they have an advantage over us in that the severe punishments are presently laid upon them.

[2] σκάμματα

But there is something else, which the multitude say with respect to this also. For "where," say they, "is God's justice, when any one for sinning here, is punished both here and there?" Would ye then I should put you in mind of your own sayings, that ye may no longer give us trouble, but furnish the solution from within yourselves? I have heard many of our people, if haply they were told of a murderer cut off in a court of justice, how they had indignation, and talked in this way: "This unholy and accursed wretch, having perpetrated thirty murders, or even many more, hath himself undergone one death only; and where is the justice of it?" So that ye yourselves confess, that one death is not sufficient for punishment; how give ye then an opposite sentence now? Because not others but yourselves are the objects of your judgment: so great a hindrance is self-love to our perceiving what is just. Because of this, when we are judging others, we search out all things with strictness, but

Homil. XXXVI. 4.

when we are sitting in judgment on ourselves, we are blinded. Since if we were to search into these things in our own case too, as we do with regard to other men, we should give an uncorrupt sentence. For we also have sins, deserving not two or three, but ten thousand deaths. And to pass over all the rest, let us recollect ourselves, as many of us as partake unworthily of the Mysteries; such men being guilty of the Body and Blood of Christ. Wherefore, when thou art talking of the murderer, take account of thyself also. For he indeed hath murdered a man, but thou art under the guilt of slaying the Lord; and he, not having partaken of Mysteries, but we, while enjoying the benefit of the sacred Table.

And what are they that bite and devour their brethren, and pour out such abundance of venom? What is he that robs the poor of their food? For if he who imparts not of his own, is such as I have said, [much more he that takes the things of others[a].] How many robbers do the covetous surpass in wickedness! how many murderers and robbers of tombs, the rapacious! and how many after spoiling men are desirous even of their blood!

"Nay," saith he, "God forbid." Now thou sayest, God forbid. When thou hast an enemy, then say, God forbid, and call to mind what hath been said, and shew forth a life full of great strictness; lest the portion of Sodom await us also, lest we suffer the lot of Gomorrha, lest we undergo the ills of the Tyrians and Sidonians; or rather, lest we offend Christ, which were a thing more grievous [and more to be feared] than all.

For though to many Hell seem to be a fearful thing, yet I for my part will not cease continually to say, that this is more grievous and fearful than any Hell; and you I entreat to be of the same mind. For so shall we both be delivered from Hell, and enjoy the glory that is bestowed of Christ; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

[a] The words in brackets, both here and below, are omitted in several Mss.

HOMILY XXXVII.

Matt. xi. 7, 8, 9.

And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

For the matter indeed of John's disciples had been ordered well, and they were gone away assured by the miracles which had just been performed; but there was need after that of remedy as regarded the people. For although they could not suspect any thing of the kind of their own master, the common people might from the inquiry of John's disciples form many strange suspicions, not knowing the mind with which he sent his disciples. And it was natural for them to reason with themselves, and say, "He that bore such abundant witness, hath he now changed his persuasion, and doth he doubt whether this or another be He that should come? Can it be, that in dissension with Jesus he saith this? that the prison hath made him more timid? that his former words were spoken vainly, and at random?" It being then natural for them to suspect many such things, see how He corrects their weakness, and removes these their suspicions. For *as they departed,*

Homil. XXXVII. 1, 2.

He began to say to the multitudes. Why, *as they departed?* That He might not seem to be flattering the man.

And in correcting the people, He doth not publish their suspicion, but adds only the solution of the thoughts that were mentally disturbing them: signifying that He knew the secrets of all men. For He saith not, as unto the Jews, [1] Matt. 9, 4. *Wherefore think ye evil*[1]? Because if they had it in their minds, not of wickedness did they so reason, but of ignorance on the points that had been spoken of. Wherefore neither doth He discourse unto them in the way of rebuke, but merely sets right their understanding, and defends John, and signifies that he is not fallen away from his former opinion, neither is he changed, not being at all a man easily swayed and fickle, but stedfast and sure, and far from being such as to betray the things committed unto him.

And in establishing this, He employs not at first his own sentence, but their former testimony, pointing out how they bare record of his firmness, not by their words only, but also by their deeds.

Wherefore He saith, *What went ye out into the wilderness to see?* as though He had said, Wherefore did ye leave your cities, and your houses, and come together all of you into the wilderness? To see a pitiful and flexible kind of person? Nay, this were out of all reason, this is not what is indicated by that earnestness, and the concourse of all men unto the wilderness. So much people and so many cities would not have poured themselves out with so great zeal towards the wilderness and the river Jordan at that time, had ye not expected to see some great and marvellous one, one firmer than any rock. Yea, it was not *a reed* surely, that *ye went out to see shaken by the wind:* for the flexible and such as are lightly brought round, and now say one thing, now another, and stand firm in nothing, are most like that.

And see how He omits all wickedness, and mentions this, which then especially haunted[2] them; and removes the suspicion of lightness.

[2] ὑφερμεῦσαν

v. 8. *But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.*

Now His meaning is like this: He was not of himself a

waverer; and this ye yourselves shewed by your earnestness. Much less could any one say this, that he was indeed firm, but having made himself a slave to luxury, he afterwards became languid. For among men, some are such as they are of themselves, others become so; for instance, one man is passionate by nature, and another from having fallen into a long illness gets this infirmity. Again, some men are flexible and fickle by nature, while others become so by being slaves to luxury, and by living effeminately. "But John," saith He, "neither was such a character by nature, for neither was it a reed that ye went out to see; nor by giving himself to luxury did he lose the advantage he possessed." For that he did not make himself a slave to luxury, his garb shews, and the wilderness, and the prison. Since, had he been minded to wear soft raiment, he would not have lived in the wilderness, nor in the prison, but in the king's courts: it being in his power, merely by keeping silence, to have enjoyed honour without limit. For since Herod so reverenced him, even when he had rebuked him, and was in chains, much more would he have courted him, had he held his peace. You see, he had indeed given proof of his firmness and fortitude; and how could he justly incur suspicions of that kind? MATT. XI. 10.

[2.] When therefore as well by the place, as by his garments, and by their concourse unto him, He had delineated his character, He proceeds to bring in the prophet. For having said, *Why went ye out? To see a prophet? Yea I say unto you, and more than a prophet;* He goes on, *For this is he of whom it is written*[1], *Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee.* Having before set down the testimony of the Jews, He then applies that of the prophets; or rather, He puts in the first place the sentence of the Jews, which must have been a very strong demonstration, the witness being borne by his enemies; secondly, the man's life; thirdly, His own judgment; fourthly, the prophet; by all means stopping their mouths. v. 10. [1] See Mal. 3, 1.

Then lest they should say, "But what if at that time indeed he were such an one, but now is changed?" He added also what follows; his garments, his prison, and together with these the prophecy.

HOMIL. XXXVII. 2, 3. Then having said, that he is greater than a prophet, He signifies also in what he is greater. And in what is he greater? In being near Him that was come. For, *I send*, saith He, *My messenger before Thy face;* that is, nigh Thee. For as with kings, they who ride near the chariot, these are more illustrious than the rest, just so John also appears in his course near the Advent itself. See how He signified John's excellency by this also; and not even here doth He stop, but adds afterwards His own suffrage as well, saying,

v. 11. *Verily I say unto you, among them that are born of women, there hath not arisen a greater than John the Baptist.*

Now what He said is like this; "woman hath not borne a greater than this man." And His very sentence is indeed sufficient; but if thou art minded to learn from facts also, consider his table, his manner of life, the height of his soul. For he so lived as though he were in heaven: and having got above the necessities of nature, he travelled as it were a new way, spending all his time in hymns and prayers, and holding intercourse with none among men, but with God alone continually. For he did not so much as see any of his fellow-servants, neither was he seen by any one of them; he fed not on milk, he enjoyed not the comfort of bed, or roof, or market, or any other of the things of men; and yet he was at once mild and earnest. Hear, for example, how considerately he reasons with his own disciples, how courageously with the people of the Jews, how openly with the king. For this cause He said also, *There hath not risen among them that are born of women a greater than John the Baptist.*

[3.] But lest the exceeding greatness of His praises should produce a sort of extravagant feeling, the Jews honouring John above Christ; mark how He corrects this also. For as the things which edified His own disciples did harm to the multitudes, they supposing Him an easy kind of person; so again the remedies employed for the multitudes might have proved more mischievous, they deriving from Christ's words a more reverential opinion of John than of Himself.

Wherefore this also, in an unsuspected way, He corrects by saying, *He that is less, in the kingdom of Heaven is greater than he.* Less in age, and according to the opinion of the multitude, since they even called Him *a gluttonous man and a winebibber*[1]; and, *Is not this the carpenter's son*[2]? and on every occasion they used to make light of Him. MATT. XI. 11.

[1] Matt. 11, 19.
[2] Matt. 13, 55.

"What then?" it may be said, "is it by comparison that He is greater than John?" Far from it. For neither when John saith, *He is mightier than I*[3], doth he say it as comparing them; nor Paul, when remembering Moses he writes, *For this man was counted worthy of more glory than Moses*[4], doth he so write by way of comparison; and He Himself too, in saying, *Behold, a greater than Solomon is here*[5], speaks not as making a comparison.

[3] Matt. 3, 11.
[4] Heb. 3, 3.
[5] Matt. 12, 42.

Or if we should even grant that this was said by Him in the way of comparison, this was done in condescension[a], because of the weakness of the hearers. For the men really had their gaze very much fixed upon John; and then he was rendered the more illustrious both by his imprisonment, and by his plainness of speech to the king; and it was a great point for the present, that even so much should be received among the multitude. And so too, the Old Testament uses in the same way to correct the souls of the erring, by putting together in a way of comparison things that cannot be compared; as when it saith, *Among the gods there is none like unto Thee, O Lord*[6]: and again, *There is no god like our God*[7].

[6] Ps. 86, 8.
[7] Ps. 77, 13.

Now some affirm, that Christ said this of the Apostles, others again, of Angels[b]. Thus, when any have turned aside from

[a] Or, "by way of economy;" *οἰκονομικῶς.*

[b] "Many will understand this of the Saviour; that he who is less in time is greater in dignity. But let us simply understand, that every saint who is already with God is greater than he whose post is yet in the battle. For it is one thing to possess the crown of victory, another still to fight in the battle. Some will take it that the lowest Angel serving God in Heaven is greater than any even the first of men who as yet dwells on earth." St. Jerome, in loco.

"Finally, it is so utterly impossible that there should be any comparison between John and the Son of God, that the former is of less esteem even than the Angels. Thus, on the one hand, inasmuch as He had called him an Angel," (Mal. 3, 1.) "He is of course set above men; on the other, because He had declared him chief among those born of women, He therefore added, *For he who is lesser in the kingdom of heaven is greater than he:* that you might know he could not

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the truth, they are wont to wander many ways. For what sort of connexion hath it, to speak either of Angels or of Apostles? And besides, if He were speaking of the Apostles, what hindered his bringing them forward by name? whereas, when He is speaking of Himself, He naturally conceals His person, because of the still prevailing suspicion, and that He may not seem to say any thing great of Himself; yea, and we often find Him doing so.

But what is, *In the kingdom of heaven?* Among spiritual beings, and all them that are in heaven.

And moreover His saying, *There hath not risen among them that are born of women a greater than John*, suited one contrasting John with Himself, and thus tacitly excepting Himself. For though He too were born of a woman, yet not as John, for He was not a mere man, neither was He born in like manner as a man, but by a strange and wondrous kind of birth.

v. 12. [4.] *And from the days of John the Baptist*, saith He, *until now, the kingdom of heaven suffereth violence, and the violent take it by force.*

And what sort of connexion may this have with what was said before? Much, assuredly, and in full accordance therewith. Yea, by this topic also He proceeds to urge and press them into the faith of Himself; and at the same time likewise, He is speaking in agreement with what had been before said by John. "For if all things are fulfilled even down to John, I am *He that should come*."

v. 13. *For all the Prophets*, saith He, *and the Law, prophesied until John.*

For the Prophets would not have ceased, unless I were come. Expect therefore nothing further, neither wait for any one else. For that I am He is manifest both from the Prophets ceasing, and from those that every day *take by force* the faith that is in Me. For so manifest is it and certain, that many even take it by force. Why, who hath so taken it? tell me. All who approach it with earnestness of mind.

compare with the Angels." S. Ambr. on S. Luke 7, 27. S. Aug. *Contr. Advers. Legis et Proph.* 2. 20. states both interpretations, without any preference for either. But in his 13 *Tract. on S. John*, c. 2. he gives the same as St. Chrysostom.

Then He states also another infallible sign, saying, *If ye will receive it, he is Elias, which was for to come.* For *I will send you*, it is said, *Elias the Tishbite, who shall turn the heart of the father to the children*[1]. This man then is Elias, if ye attend exactly, saith He. For *I will send*, saith He, *my messenger before Thy face*[2]. MATT. XI. 14.

[1] Mal.4, 5. 6.

[2] Mal.3, 1.

And well hath He said, *If ye will receive it*, to shew the absence of force. For I do not constrain, saith He. And this He said, as requiring a candid mind, and shewing that John is Elias, and Elias John. For both of them received one ministry, and both of them became forerunners. Wherefore neither did He simply say, "This is Elias," but, *If ye are willing to receive it, this is he*, that is, if with a candid mind ye give heed to what is going on. And He did not stop even at this, but to the words, *This is Elias, which was for to come*, He added, to shew that understanding is needed, *He that hath hears to hear, let him hear.* v. 15.

Now He used so many dark sayings, to stir them up to enquiry. And if not even so were they awakened, much more, had all been plain and clear. For this surely no man could say, that they dared not ask Him, and that He was difficult of approach. For they that were asking him questions, and tempting Him about common matters, and whose mouths were stopped a thousand times, yet they did not withdraw from Him; how should they but have enquired of Him, and besought Him touching the indispensable things, had they indeed been desirous to learn? For if concerning the matters of the Law they asked, *Which is the first commandment*, and all such questions, although there was of course no need of His telling them that; how should they but ask the meaning of what He Himself said, for which also He was bound to give account in His answers? And especially when it was He Himself that was encouraging and drawing them on to do this. For by saying, *The violent take it by force*, He stirs them up to earnestness of mind; and by saying, *He that hath ears to hear, let him hear*, He doth just the same thing.

[5.] *But whereunto shall I liken this generation?* saith He, *It is like unto children sitting in the market place, and saying, We have piped unto you, and ye have not danced;* v.16.17.

Homil. XXXVII. 5.

we have mourned unto you, and ye have not lamented. This again seems to be unconnected with what came before, but it is the most natural consequence thereof. Yea, He still keeps to the same point, the shewing that John is acting in harmony with Himself, although the results were opposite; as indeed with respect to his inquiry also. And He implies that there was nothing that ought to have been done for their salvation, and was omitted; which thing the Prophet[1] saith of the vineyard; *What ought I to have done to this vineyard, and have not done it? For whereunto*, saith He, *shall I liken this generation? It is like unto children sitting in the market, and saying, We have piped unto you, and ye have not danced, we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners.*

[1] Isa. 5, 4.

v. 16. 17. 18. 19.

Now what He saith is like this: We have come each of us an opposite way, I and John; and we have done just as if it were some hunters with a wild beast that was hard to catch, and which might by two ways fall into the toils; as if each of the two were to cut it off his several way, and drive it, taking his stand opposite to the other; so that it must needs fall into one of the two snares. Mark, for instance, the whole race of man, how it is astonied at the wonder of men's fasting, and at this hard and self-denying life. For this reason it had been so ordered, that John should be thus brought up from his earliest youth, so that hereby (among other things) his sayings might obtain credit.

But wherefore, it may be asked, did not He Himself choose that way? In the first place He did also Himself proceed by it, when He fasted the forty days, and went about teaching, and not having where to lay His head. Nevertheless He did also in another mode accomplish this same object, and provide for the advantage thence accruing. For to be testified of by him that came this way was the same thing, or even a much greater thing than to have come this way Himself.

[2] John 10, 41.

And besides, John indeed exhibited no more than his life and conversation; for *John*, it is said, *did no sign*[2], but He

Himself had the testimony also from signs and from miracles. Leaving therefore John to be illustrious by his fasting, He Himself came the opposite way, both coming unto publicans' tables, and eating and drinking. MATT. XI. 19.

Let us ask the Jews then, "Is fasting a good thing, and to be admired? you should then have obeyed John, and received him, and believed his sayings. For so would those sayings have led you towards Jesus. Is fasting, on the other hand, a thing grievous, and burthensome? then should you have obeyed Jesus, and have believed in Him that came the opposite way. Thus, either way, ye would have found yourselves in the Kingdom." But, like an intractable wild beast, they were speaking evil of both. The fault is not then theirs who were not believed, but they are to be blamed who did not believe. For no man would ever choose to speak evil of opposite things, any more than he would on the other hand commend them. I mean thus; he that approves the cheerful and free character, will not approve him that is sad and grave; he that commends the man of a sad countenance will not commend the cheerful man. For it is a thing impossible to give your vote both ways at once. Therefore also He saith, *We have piped unto you, and ye have not danced;* that is, "I have exhibited the freer kind of life, and ye obeyed not:" and, *We have mourned, and ye have not lamented;* that is, "John followed the rugged and grave life, and ye took no heed." And He saith not, "he this, I that," but the purpose of both being one, although their modes of life were opposite, for this cause He speaks of their doings as common. Yea, for even their coming by opposite ways arose out of a most exact accordance, such as continued looking to one and the same end. What sort of excuse then can ye have after all this?

Wherefore He subjoined, *And Wisdom is justified of her children;* that is, though ye be not persuaded, yet with Me after this ye cannot find fault. As the Prophet saith touching the Father, *That Thou mightest be justified in Thy sayings*[1]. For God, though He should effect nothing more by His care over us, fulfils all His part, so as to leave to them that will be shameless not so much as a shadow of excuse for mean-did doubt. v. 19. [1] Ps. 51, 4.

And if the similitudes be mean, and of an ill sound, marvel

Homil. XXXVII. 5—7.

not, for He was discoursing with a view to the weakness of His hearers. Since Ezekiel too mentions many similitudes like them, and unworthy of God's majesty[1]. But this too especially becomes His tender care.

[1] See Ezek. 4, 5. 12. 13. 24. &c.

And mark them, how in another respect also they are carried about into contradictory opinions. For whereas they had said of John, *he hath a devil*[2], they stopped not at this, but said the very same again concerning Him[3], taking as He did the opposite course; thus were they for ever carried about into conflicting opinions.

[2] v. 18.

[3] John 7, 20; 8, 48. 52; 10, 20.

But Luke herewith sets down also another and a heavier charge against them, saying, *For the publicans justified God, having received the baptism of John*[4].

[4] Luke 7, 29. 30.

[6.] Then He proceeds to upbraid the cities; now that wisdom hath been justified; now that He hath shewn all to be fully performed. That is, having failed to persuade them, He now doth but lament over them; which is more than terrifying. For He had exhibited both His teaching by His words, and His wonder-working Power by His signs. But forasmuch as they abode in their own unbelief, He now does but upbraid.

v. 20. 21. For *then*, it is said, *began Jesus to upbraid the cities, wherein most of His mighty works were done, because they repented not; saying, Woe unto thee, Chorazin! woe unto thee, Bethsaida!*

Then, to shew thee that they are not such by nature, He states also the name of the city out of which proceeded five Apostles. For both Philip, and those two pairs of the chief Apostles, were from thence[5].

[5] John 1, 44.

v. 21-23. *For if*, saith He, *the mighty works which were done in you had been done in Tyre and Sidon, they would have repented in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*

And He adds not Sodom with the others for nought, but to

aggravate the charge against them. Yea, for it is a very great proof of wickedness, when not only of them that now are, but even of all those that ever were wicked, none are found so bad as they. MATT. XI. 23.

Thus elsewhere also He makes a comparison, condemning them by the Ninevites, and by the Queen of the south; there, however, it was by them that did right, here, even by them that sinned; a thing far more grievous. With this law of condemnation, Ezekiel too was acquainted: wherefore also he said to Jerusalem, *Thou hast justified thy sisters in all thy sins*[1]. Thus every where is He wont to linger in the Old Testament, as in a favoured place. And not even at this doth He stay His speech, but makes their fears yet more intense, by saying, that they should suffer things more grievous than Sodomites and Tyrians, so as by every means to gather them in, both by bewailing, and by alarming them. [1] Ezek. 16, 51.

[7.] To these same things let us also listen: since not for the unbelievers only, but for us also, hath He appointed a punishment more grievous than that of the Sodomites, if we will not receive the strangers that come in unto us; I mean, when He commanded to shake off the very dust: and very fitly. For as to the Sodomites, although they committed a great transgression, yet it was before the law and grace; but we, after so much care shewn towards us, of what indulgence should we be worthy, shewing so much inhospitality, and shutting our doors against them that are in need, and before our doors, our ears? or rather not against the poor only, but against the Apostles themselves? For therefore we do it to the poor, because we do it to the very Apostles. For whereas Paul is read, and thou attendest not; whereas John preaches, and thou hearest not: when wilt thou receive a poor man, who wilt not receive an Apostle?

In order then that both our houses may be continually open to the one, and our ears to the others, let us purge away the filth from the ears of our soul. For as filth and mud close up the ears of our flesh, so do the harlot's songs, and worldly news, and debts, and the business of usury and loans, close up the ear of the mind, worse than any filth; nay rather, they do not close it up only, but also make it unclean. And they are putting dung in your ears, who tell you of these things.

Homil. xxxvii. 7, 8.

And that which the Barbarian threatened, saying, *Ye shall eat your own dung*, and what follows[1]; this do these men also make you undergo, not in word, but in deeds; or rather, somewhat even much worse. For truly those songs are more loathsome even than all this; and what is yet worse, so far from feeling annoyance when ye hear them, ye rather laugh, when ye ought to abominate them and fly.

[1] Is. 36, 12.

But if they be not abominable, go down unto the stage, imitate that which thou praisest; or rather, do thou merely take a walk with him that is exciting that laugh. Nay, thou couldest not bear it. Why then bestow on him so great honour? Yea, while the laws that are enacted by the Gentiles would have them to be dishonoured, thou receivest them with thy whole city, like ambassadors and generals, and dost convoke all men, to receive dung in their ears. And thy servant, if he say any thing filthy in thy hearing, will receive stripes in abundance; and be it a son, a wife, whoever it may, that doth as I have said, thou callest the act an affront; but if worthless fellows, that deserve the scourge, should invite thee to hear the filthy words, not only art thou not indignant, thou dost even rejoice and applaud. And what could be equal to this folly?

But dost thou thyself never utter these base words? Why what is the profit? or rather, this very fact, whence is it manifest? For if thou didst not utter these things, neither wouldest thou at all laugh at hearing them, nor wouldest thou run with such zeal to the voice that makes thee ashamed.

For tell me, art thou pleased at hearing men blaspheme? Dost thou not rather shudder, and stop thine ears? Surely I think thou dost. Why so? Because thou blasphemest not thyself. Just so do thou act with respect to filthy talking also; and if thou wouldest shew us clearly, that thou hast no pleasure in filthy speaking, endure not so much as to hear them. For when wilt thou be able to become good, bred up as thou art with such sounds in thine ears? When wilt thou venture to undergo such labours as chastity requires, now that thou art falling gradually away through this laughter, these songs, and filthy words? Yea, it is a great thing for a soul that keeps itself pure from all this, to be able to become grave and chaste; how much more for one that

is nourished up in such hearings? Know ye not, that we are of the two more inclined to evil? While then we make it even an art, and a business, when shall we escape that furnace? MATT. XI. 23.

[8.] Heardest thou not what Paul saith, *Rejoice in the Lord*[1]? He said not, "in the devil." When then wilt thou be able to hear Paul? when, to gain a sense of thy wrong actions? drunken as thou art, ever and incessantly, with the spectacle I was speaking of. For thy having come here is nothing wonderful nor great; or rather it is wonderful. For here thou comest any how, and so as just to satisfy a scruple[x], but there with diligence and speed, and great readiness. And it is evident from what thou bringest home, on returning thence. [1] Philip. 4, 4.

For even all the mire that is there poured out for you, by the speeches, by the songs, by the laughter, ye collect and take every man to his home, or rather not to his home only, but every man even into his own mind.

And from things not worthy of abhorrence thou turnest away; while others which are to be abhorred, so far from hating, thou dost even court. Many, for instance, on coming back from tombs, are used to wash themselves, but on returning from theatres they have never groaned, nor poured forth any fountains of tears; yet surely the dead man is no unclean thing, whereas sin induces such a blot, that not even with ten thousand fountains could one purge it away, but with tears only, and with confessions. But no one hath any sense of this blot. Thus because we fear not what we ought, therefore we shrink from what we ought not.

And what again is the applause? what the tumult, and the satanical cries, and the devilish gestures? For first one, being a young man, wears his hair long behind, and changing his nature into that of a woman, is striving both in aspect, and in gesture, and in garments, and generally in all ways, to

[x] ἀφοσιούμενος, "just saying, 'God forgive me; just doing enough to come without scruple." vid. Suicer. *in verb.* who quotes St. Chrys. *on Ps.* 41. "Let us not come in hither any how, nor make our responses ἀφοσιούμενοι, just well enough to keep off a curse." (i.617.Sav.) Also *Hom.* 29, *on Acts*, t. iv. p. 777. "How may one form a judgment of a Church? If we go away daily with some profit, great or small, not simply satisfying a rule and ἀφοσιούμενοι, quitting ourselves of a scruple." Again, ibid. "What we do, is turned into a mere regulation and ἀφοσίωσις, a formal deprecation of a curse." Cf. Isæus *de Apollodori Hered.* p. 185. Ed. Reiske, "not ἀφοσιούμενος, but preparing himself as well as possible."

Homil. xxxvii. 8, 9.

pass into the likeness of a tender damsel[y]. Then another who is grown old, in the opposite way to this, having his hair shaven, and with his loins girt about, his shame cut off before his hair, stands ready to be smitten with the rod, prepared both to say and do any thing. The women again, their heads uncovered, stand without a blush, discoursing with a whole people, so complete is their practice in shamelessness; and thus pour forth all effrontery and impurity into the souls of their hearers. And their one study is, to pluck up all chastity from the foundations, to disgrace our nature, to satiate the desire of the wicked dæmon. Yea, and there are both foul sayings, and gestures yet fouler; and the dressing of the hair tends that way, and the gait, and apparel, and voice, and flexure of the limbs; and there are turnings of the eyes, and flutes, and pipes, and dramas, and plots; and all things, in short, full of the most extreme impurity. When then wilt thou be sober again, I pray thee, now that the devil is pouring out for thee so much of the strong wine of whoredom, mingling so many cups of unchastity? For indeed both adulteries and stolen marriages are there, and there are women playing the harlot, men prostituting, youths corrupting themselves: all there is iniquity to the full, all sorcery, all shame. Wherefore they that sit by should not laugh at these things, but weep and groan bitterly.

"What then? Are we to shut up the stage?" it will be said, "and are all things to be turned upside down at thy word?" Nay, but as it is, all things are turned upside down. For whence are they, tell me, that plot against our marriages? Is it not from this theatre? Whence are they that dig through into chambers? Is it not from that stage? Comes it not of this, when husbands are insupportable to their wives? of this, when the wives are contemptible to their husbands? of this, that the more part are adulterers? So that the subverter of all things is he that goes to the theatre; it is he that brings in a grievous tyranny. "Nay," thou wilt say, "this is appointed by the good order of the laws." Why, to tear away men's wives, and to insult young boys, and to overthrow houses, is proper to those who have seized on eita-

[y] The women in plays were personated by men: those mentioned below were singers; the slave's part is described in the next sentence.

dels[z]. "And what adulterer," wilt thou say, "hath been made such by these spectacles?" Nay, who hath not been made an adulterer? And if one might but mention them now by name, I could point out how many husbands those harlots have severed from their wives, how many they have taken captive, drawing some even from the marriage bed itself, not suffering others so much as to live at all in marriage. MATT. XI. 23.

"What then? I pray thee, are we to overthrow all the laws?" Nay, but it is overthrowing lawlessness, if we do away with these spectacles. For hence are they that make havoc in our cities; hence, for example, are seditions and tumults. For they that are maintained by the dancers, and who sell their own voice to the belly, whose work it is to shout, and to practise every thing that is monstrous, these especially are the men that stir up the populace, that make the tumults in our cities. For youth, when it hath joined hands with idleness, and is brought up in so great evils, becomes fiercer than any wild beast. The necromancers too, I pray thee, whence are they? Is it not from hence, that in order to excite the people who are idling without object, and make the dancing men have the benefit of much and loud applause, and fortify the harlot women against the chaste, they proceed so far in sorcery, as not even to shrink from disturbing the bones of the dead? Comes it not hence, when men are forced to spend without limit on that wicked choir of the devil? And lasciviousness, whence is that, and its innumerable mischiefs? Thou seest, it is thou who art subverting our life, by drawing men to these things, while I am recruiting it by putting them down.

"Let us then pull down the stage," say they. Would that it were possible to pull it down; or rather, if ye be willing, as far as regards us, it is pulled down, and digged up. Nevertheless, I enjoin no such thing. Standing as these places are, I bid you make them of no effect; which thing were a greater praise than pulling them down.

[9.] Imitate at least the barbarians, if no one else; for they verily are altogether clean from seeking such sights. What excuse then can we have after all this, we, the citizens of Heaven, and partners in the choirs of the Cherubim, and in fellowship with the Angels, making ourselves in this respect worse

[z] i. e. to tyrants, such as Pisistratus and others.

Homil. xxxvii. 9. even than the barbarians, and this, when innumerable other pleasures, better than these, are within our reach?

Why, if thou desirest that thy soul may find delight, go to pleasure grounds, to a river flowing by, and to lakes, take notice of gardens, listen to grasshoppers as they sing, be continually by the coffins of martyrs, where is health of body and benefit of soul, and no hurt, no remorse after the pleasure, as there is here.

Thou hast a wife, thou hast children; what is equal to this pleasure? Thou hast a house, thou hast friends, these are the true delights: besides their purity, great is the advantage they bestow. For what, I pray thee, is sweeter than children? what sweeter than a wife, to him that will be chaste in mind?

To this purpose, we are told, that the Barbarians uttered on some occasion a saying full of wise severity. I mean, that having heard of these wicked spectacles, and the unseasonable delight of them; "why the Romans," say they, "have devised these pleasures, as though they had not wives and children;" implying that nothing is sweeter than children and wife, if thou art willing to live honestly.

"What then," one may say, "if I point to some, who are nothing hurt by their pastime in that place?" In the first place, even this is a hurt, to spend one's time without object or fruit, and to become an offence to others. For even if thou shouldest not be hurt, thou makest some other more eager herein. And how canst thou but be thyself hurt, giving occasion to what goes on? Yea, both the fortune-teller, and the prostitute boy, and the harlot woman, and all those choirs of the Devil, cast upon thy head the blame of their proceedings. For as surely as, if there were no spectators, there would be none to follow these employments; so, since there are, they too have their share of the fire due to such deeds. So that even if in chastity thou wert quite unhurt, (a thing impossible,) yet for others' ruin thou wilt render a grievous account; both the spectators', and that of those who assemble them.

And in chastity too thou wouldest profit more, didst thou refrain from going thither. For if even now thou art chaste, thou wouldest have become chaster by avoiding such sights.

Let us not then delight in useless argument, nor devise unprofitable apologies: there being but one apology, to flee from the Babylonian furnace, to keep far from the Egyptian harlot, though one must escape her hands naked[1]. MATT. XI. 24. [1] Gen. 39, 12.

For so shall we both enjoy much delight, our conscience not accusing us, and we shall live this present life with chastity, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ; to Whom be glory and might, now and ever, and world without end. Amen.

HOMILY XXXVIII.

MATT. xi. 25, 26.

At that time Jesus answered and said, I make acknowledgment unto Thee, O Father, Lord of Heaven and earth; because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight.

SEEST thou, how many ways He leads them on to the Faith? First[1], by His praises of John. For by pointing to him as a great and marvellous one, He proved likewise all his sayings credible, whereby he used to draw them on to the knowledge of Him. Secondly[2], by saying, *The kingdom of Heaven suffereth violence, and the violent take it by force;* for this is the language of One who is pressing and urging them. Thirdly[3], by signifying that the number of the Prophets was finished; for this too manifested Himself to be the Person that was announced beforehand by them. Fourthly[4], by pointing out that whatsoever things should be done by him, were all accomplished; at which time also He made mention of the parable of the children. Fifthly, by His upbraiding them that had not believed, and by His alarming and threatening them greatly[5]. Sixthly, by His giving thanks for them that believed. For the expression, *I make acknowledgment to Thee*, here is, "I thank Thee." *I thank Thee*, He saith, *because Thou hast hid these things from the wise and prudent.*

[1] v.7-11.
[2] v. 12.
[3] v. 13.
[4] v.14-19.
[5] v.20-24.

What then? doth He rejoice in destruction, and in the

others not having received this knowledge? By no means; but this is a most excellent way of His to save men, His not forcing them that utterly reject, and are not willing to receive His sayings; that, since they were not bettered by His call, but fell back, and despised it, His casting them out might cause them to fall into a longing for these things. And so likewise the attentive would grow more earnest. MATT. XI. 25.

And while His being revealed to these was fit matter of joy, His concealment from those was no more of joy but of tears. Thus at any rate He acts, where He weeps for the city. Not therefore because of this doth He rejoice, but because what wise men knew not, was known to these. As when Paul saith, *I thank God, that ye were servants of sin, but ye obeyed from the heart the form of doctrine which was delivered unto you*[1]. You see, neither doth Paul therefore rejoice, because they were *servants of sin*, but because being such, they had been so highly favoured. [1] Rom. 6, 17.

Now by the *wise*, here, He means the Scribes, and the Pharisees. And these things He saith, to make the disciples more earnest, and to shew what had been vouchsafed to the fishermen, when all those others had missed of it. And in calling them *wise*, He means not the true and commendable wisdom, but this which they seemed to have through natural shrewdness. Wherefore neither did He say, "thou hast revealed it to fools," but *to babes;* to unsophisticated, that is, to simple-minded men; and He implies that so far from their missing these privileges contrary to their desert, it was just what might be expected. And He instructs us throughout, to be free from pride, and to follow after simplicity. For this cause Paul also expressed it with more exceeding earnestness, writing on this wise: *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*[2]. For thus is God's grace manifested. [2] 1 Cor. 3, 18.

But wherefore doth He give thanks to the Father, although of course it was Himself who wrought this? As He prays and intercedes with God, shewing His great love towards us, in the same way doth He this too; for this also is of much love. And He signifies, that not from Him only had they fallen away, but also from the Father. Thus, what He said, speaking to His disciples, *Cast not the holy things unto dogs*[3], this He Himself anticipated them in performing. [3] Matt. 7, 6.

HOMIL. XXXVIII. 1, 2.

Moreover He signifies hereby both His own principal[b] will, and that of the Father; His own, I say, by His giving thanks and rejoicing at what had taken place; His Father's, by intimating that neither had He done this upon intreaty, but of Himself upon His own will; *For so*, saith He, *it seemed good in Thy sight:* that is, "so it pleased Thee."

And wherefore was it hidden from them? Hear Paul, saying, that *Seeking to establish their own righteousness, they have not submitted themselves to the righteousness of God*[1].

[1] Rom. 10, 3.

Consider now how it was likely the disciples should be affected, hearing this; that what wise men knew not, these knew, and knew it continuing babes, and knew it by God's revelation. But Luke saith, that *at the very hour*, when the Seventy came telling Him about the devils, then He *rejoiced* and spake these things[2]; which, besides increasing their diligence, would also dispose them to be modest. That is, since it was natural for them to pride themselves on their driving away devils, on this among other grounds He refrains them; that it was a revelation, whatever had been done, no diligence on their part. Wherefore also the Scribes, and the wise men, thinking to be intelligent for themselves, fell away through their own vanity. Well then, if for this cause it was hidden from them, "do you also," saith He, "fear, and continue babes." For this caused you to have the benefit of the revelation, as indeed on the other hand the contrary made them be deprived of it. For by no means, when He saith, *Thou hast hid*, doth He mean that it is all God's doing: but as when Paul saith, *He gave them over to a reprobate mind*[3], and, *He hath blinded their minds*[4], it is not meant to bring Him in as the doer of it, but those who gave the occasion: so here also He uses the expression, *Thou hast hid.*

[2] Luke 10, 21.

[3] Rom. 1, 28.

[4] 2 Cor. 4, 4.

For since He had said, *I thank Thee, because Thou hast hid them, and hast revealed them unto babes;* to hinder thy supposing that as being Himself deprived of this power, and unable to effect it, so He offers thanks, He saith,

v. 27. *All things are delivered unto Me of My Father.* And to

[b] προηγούμενον. In the same sense in which Hooker says, "He willeth positively that which Himself worketh; He willeth by permission that which His creatures do." E. P. v. App. No. 1. p. 714. cf. in Walton's Life, p. 29. "That in God there were two wills, an antecedent and a consequent will; His first will, that all mankind should be saved; His second, that those only should be saved, who lived answerable to that degree of grace which He had offered."

them that are rejoicing, because the devils obey them, "Nay, why marvel," saith He[1], "that devils yield to you? All things are Mine; *All things are delivered unto Me.*" MATT. XI. 27. [1] Luke 10, 22.

But when thou hearest, *they are delivered*, do not surmise any thing human. For He uses this expression, to prevent thine imagining two Unoriginate Gods. Since, that He was at the same time both begotten, and Lord of all, He declares in many ways, and in other places also.

[2.] Then He saith what is even greater than this, lifting up thy mind; *And no man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son.* Which seems indeed to the ignorant unconnected with what went before, but hath full accordance therewith. As thus: having said, *All things are delivered unto Me of My Father*, He adds, "And what marvel," so He speaks, "if I be Lord of all? I who have also another greater privilege, the knowing the Father, and being of the same substance." Yea, for this too He covertly signifies by His being the only One who so knew Him. For this is His meaning, when He saith, *No man knoweth the Father but the Son.*

And see at what time He saith this. When they by His works had received the certain proof of His might, not only seeing Him work miracles, but endowed also in His name with so great powers. Then, since He had said, *Thou hast revealed them unto babes*, He signifies this also to pertain to Himself; for *neither knoweth any man the Father*, saith He, *save the Son, and he to whomsoever the Son is willing*[2] *to reveal Him;* not "to whomsoever He may be enjoined," "to whomsoever He may be commanded." But if He reveals Him, then Himself too. This however He let pass as acknowledged, but the other He hath set down. And every where He affirms this; as when He saith, *No man cometh unto the Father, but by Me*[3]. v. 27. [2] βούλη-ται. [3] John 14, 6.

And thereby he establishes another point also, His being in harmony and of one mind with Him. "Why," saith He, "I am so far from fighting and warring with Him, that no one can even come to Him but by Me." For because this most offended them, His seeming to be a rival God, He by all means doth away with this; and interested Himself about this not less earnestly, but even more so, than about His miracles.

HOMIL. XXXVIII. 2, 3.

But when He saith, *Neither knoweth any man the Father, save the Son*, He means not this, that all men were ignorant of Him, but that with the knowledge wherewith He knows[1] Him, no man is acquainted with Him; which may be said of the Son too[a]. For it was not of some God unknown, and revealed to no man, that He was so speaking, as Marcion saith[b]; but it is the perfection of knowledge that He is here intimating, since neither do we know the Son as He should be known; and this very thing, to add no more, Paul was declaring, when he said, *We know in part, and we prophesy in part*[2].

[1] ἐπίστανται.

[2] 1 Cor. 13, 9.

[3.] Next, having brought them by His words to an earnest desire, and having signified His unspeakable power, He after that invites them, saying, *Come unto Me, all ye that labour and are heavy laden, and I will give you rest.* Not this or that person, but all that are in anxiety, in sorrows, in sins. Come, not that I may call you to account, but that I may do away your sins; come, not that I want your honour, but that I want your salvation. *For I*, saith He, *will give you rest.* He said not, "I will save you," only; but what was much more, "I will place you in all security."

v. 28.

v. 29. 30. *Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.* Thus, "be not afraid," saith He, "hearing of a yoke, for it is easy: fear not, because I said, "a burden," for it is light.

And how said He before, *The gate is narrow and the way strait*[3]? Whilst thou art careless, whilst thou art supine; whereas, if thou duly perform His words, the burden will be light; wherefore also He hath now called it so.

[3] Matt. 7, 13.

But how are they duly performed? If thou art become lowly, and meek, and gentle. For this virtue is the mother of all strictness of life. Wherefore also, when beginning those divine laws, with this He began[4]. And here again He doeth the very same, and exceeding great is the reward He appoints.

[4] Mat. 5, 3.

[a] That is, that none but the Father has full knowledge of Him.

[b] Tertull. adv. Marc. i. 8. "The Marcionites bring forward a new God, as if we were ashamed of the Antient One. . . . I hear them talk of a new God, in the old world and in the old age, and under that Antient God, unknown and unheard of." It seems to have been common to all the Oriental Sects, to speak of the Supreme God as utterly unknown until the Christian Dispensation began.

"For not to another only dost thou become serviceable; but thyself also above all thou refreshest," saith He. *For ye shall find rest unto your souls.* MATT. XI. 27.

Even before the things to come, He gives thee here thy recompense, and bestows the prize already, making the saying acceptable, both hereby, and by setting Himself forward as an example. For, "Of what art thou afraid?" saith He, "lest thou shouldest be a loser by thy low estate? Look to Me, and to all that is Mine; learn of Me, and then shalt thou know distinctly how great thy blessing." Seest thou how in all ways He is leading them to humility? By His own doings: *Learn of Me, for I am meek.* By what themselves are to gain; for, *Ye shall find,* saith He, *rest unto your souls.* By what He bestows on them; for, *I too will refresh you,* saith He. By rendering it light; *For My yoke is easy, and My burden is light.* So likewise doth Paul, saying, *For the present light affliction, which is but for a moment, worketh a far more exceeding and eternal weight of glory*[1].

[1] 2 Cor. 4, 17.

And how, some one may say, is the burden light, when He saith, *Except one hate father and mother;* and, *Whosoever taketh not up his cross, and followeth after Me, is not worthy of Me:* and, *Whosoever forsaketh not all that he hath, cannot be My disciple*[2]*:* when He commands even to give up our very life[3]? Let Paul teach thee, saying, *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword*[4]*?* And that, *The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us*[5]. Let those teach thee, who return from the council of the Jews after plenty of stripes, and *rejoice that they were counted worthy to suffer shame for the name of Christ*[6]. And if thou art still afraid and tremblest at hearing of the yoke and the burden, the fear comes not of the nature of the thing, but of thy remissness; since if thou art prepared, and in earnest, all will be easy to thee and light. Since for this cause Christ also, to signify that we too must needs labour ourselves, did not mention the gracious things only, and then hold His peace, nor the painful things only, but set down both. Thus He both spake of *a yoke*, and

[2] Luke 14, 26. 27. 33.
[3] Matt. 10, 37. 38.
[4] Matt. 16, 25.
[5] Rom. 8, 35. ib. 18.
[6] Acts 5, 41.

Homil. XXXVIII. 3—5.

called it *easy;* both named a burden, and added that it was *light;* that thou shouldest neither flee from them as toilsome, nor despise them as over easy.

But if even after all this, virtue seem to thee an irksome thing, consider that vice is more irksome. And this very thing He was intimating, in that He said not first, *Take My yoke upon you*, but before that, *Come, ye that labour and are heavy laden;* implying that sin too hath labour, and a burden that is heavy and hard to bear. For He said not only, *Ye that labour*, but also, "that are *heavy laden*." This the Prophet too was speaking of, when in that description of her nature, *As an heavy burden they weighed heavy upon me*[1]. And Zacharias too, describing her, saith she is *A talent of lead*[2].

[1] Ps. 38, 4.
[2] Zech. 5, 7. 8.

And this moreover experience itself proves. For nothing so weighs upon the soul, and presses it down, as consciousness of sin; nothing so much gives it wings, and raises it on high, as the attainment of righteousness and virtue.

And mark it: what is more grievous, I pray thee, than to have no possessions? to turn the cheek, and when smitten not to smite again? to die by a violent death? Yet nevertheless, if we practise self-command, all these things are light and easy, and pleasurable.

But be not disturbed; rather let us take up each of these, and enquire about it accurately; and if ye will, that first which many count most painful. Which then of the two, tell me, is grievous and burdensome, to be in care for one belly, or to be anxious about ten thousand? To be clothed with one outer garment, and seek for nothing more; or having many in one's house, to bemoan one's self every day and night in fear, in trembling, about the preservation of them, grieved, and ready to choke about the loss of them; lest one should be moth-eaten, lest a servant purloin and go off with them?

[4.] But whatever I may say, my speech will present no such proof as the actual trial. Wherefore I would there were present here with us some one of those who have attained unto that summit of self-restraint, and then you would know assuredly the delight thereof; and that none of those that are enamoured of voluntary poverty would accept wealth, though ten thousand were to offer it.

But would these, say you, ever consent to become poor, and to cast away the anxieties which they have? And what of that? This is but a proof of their madness and grievous disease, not of any thing very pleasurable in the thing. And this even themselves would testify to us, who are daily lamenting over these their anxieties, and accounting their life to be not worth living. But not so those others; rather they laugh, leap for joy, and the wearers of the diadem do not so glory, as they do in their poverty. MATT. XI. 37.

Again, to turn the cheek is, to him that gives heed, a less grievous thing than to smite another; for from this the contest hath beginning, in that termination: and whereas by the former thou hast kindled the other's pile too, by the latter thou hast quenched even thine own flames. But that not to be burnt is a pleasanter thing than to be burnt, is surely plain to every man. And if this hold in regard of bodies, much more in a soul.

And whether is lighter, to contend, or to be crowned? to fight, or to have the prize? and to endure waves, or to run into harbour? Therefore also, to die is better than to live. For the one withdraws us from waves and dangers, while the other adds unto them, and makes a man subject to numberless plots and distresses, which have made life not worth living in thine account.

And if thou disbelievest our sayings, hearken to them that have seen the countenances of the martyrs in the time of their conflicts, how when scourged and flayed, they were exceeding joyful and glad, and when exposed upon hot irons, rejoiced, and were glad of heart, more than such as lie upon a bed of roses. Wherefore Paul also said, when he was at the point of departing hence, and closing his life by a violent death, *I joy and rejoice with you all; for the same cause also do ye joy, and rejoice with me*[1]. Seest thou with what exceeding strength of language he invites the whole world to partake in his gladness? So great a good did he know his departure hence to be, so desirable, and lovely, and worthy of prayer, that formidable thing, Death. [1] Phil. 2, 17. 18.

[5.] But that virtue's yoke is sweet and light, is manifest many other ways also; but to conclude, if you please, let us look also at the burdens of sin. Let us then bring forward the covetous, the retailers and second-hand dealers in shameless

Homil. XXXVIII. 5.

bargains. What now could be a heavier burden than such transactions? how many sorrows, how many anxieties, how many disappointments, how many dangers, how many plots and wars, daily spring up from these gains? how many troubles and disturbances? For as one can never see the sea without waves, so neither such a soul without anxiety, and despondency, and fear, and disturbance; yea, the second overtakes the first, and again others come up, and when these are not yet ceased, others come to a head.

Or wouldest thou see the souls of the revilers, and of the passionate? Why, what is worse than this torture? what, than the wounds they have within? what, than the furnace that is continually burning, and the flame that is never quenched?

Or of the sensual, and of such as cleave unto this present life? Why, what more grievous than this bondage? They live the life of Cain, dwelling in continual trembling and fear at every death that happens; the kinsmen of the dead mourn not so much, as these do for their own end.

What again fuller of turmoil, and more frantic, than such as are puffed up with pride? *For learn*, saith He, *of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls*. Because long-suffering is the mother of all good things.

Fear thou not therefore, neither start away from the yoke that lightens thee of all these things, but put thyself under it with all forwardness, and then thou shalt know well the pleasure thereof. For it doth not at all bruise thy neck, but is put on thee for good order's sake only, and to persuade thee to walk seemly, and to lead thee unto the royal road, and to deliver thee from the precipices on either side, and to make thee walk with ease in the narrow way.

Since then so great are its benefits, so great its security, so great its gladness, let us with all our soul, with all our diligence, draw this yoke; that we may both here *find rest unto our souls*, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, now and ever, and world without end. Amen.

HOMILY XXXIX.

MATT. xii. 1.

At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungred, and began to pluck the ears of corn, and to eat.

BUT Luke saith, *On a double Sabbath*[1]. Now what is a double Sabbath? When the cessation from toil is twofold, both that of the regular Sabbath, and that of another feast coming upon it. For they call every cessation from toil, a Sabbath. [1] δευτεροπρώτῳ Luke 6, 1.

But why could He have led them away from it, Who foreknew all, unless it had been His will that the Sabbath should be broken? It was His will indeed, but not simply so; wherefore He never breaks it without a cause, but giving reasonable excuses: that He might at once bring the Law to an end, and not startle them But there are occasions on which He even repeals it directly, and not with circumstance: as when He anoints with the clay the eyes of the blind man[2]; as when He saith, *My Father worketh hitherto, and I work*[3]. And He doth so, by this to glorify His own Father, by the other to soothe the infirmity of the Jews. At which last He is labouring here, putting forward as a plea the necessity of nature; although in the case of acknowledged sins, that [2] John 9, 6. 14. [3] John 5, 17.

Homil. XXXIX. 1, 2.

could not of course ever be an excuse. For neither may the murderer make his anger a plea, nor the adulterer allege his lust, no, nor any other excuse; but here, by mentioning their hunger, He freed them from all blame.

But do thou, I pray thee, admire the disciples, how entirely they control themselves, and make no account of the things of the body, but esteem the table of the flesh a secondary thing, and though they have to struggle with continual hunger, do not even so withdraw themselves. For except hunger had sorely constrained them, they would not have done so much as this.

v. 2. What then do the Pharisees? *When they saw it*, it is said, *they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day.*

Now here indeed with no great vehemence, (yet surely that would have been consistent in them,)—nevertheless they are not vehemently provoked, but simply find fault. But when He stretched out the withered hand and healed it[1], then they were so infuriated, as even to consult together about slaying and destroying Him. For where nothing great and noble is done, they are calm; but where they see any made whole, they are savage, and fret themselves, and none so intolerable as they are: such enemies are they of the salvation of men.

[1] Matt. 12, 10. 14.

v. 3. 4. How then doth Jesus defend His disciples? *Have ye not read*, saith He, *what David did in the temple, when he was an hungred, himself and all they that were with him? how he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?*

Thus, whereas in pleading for His disciples, He brings forward David; for Himself, it is the Father[2].

[2] John 5, 17.

And observe His reproving manner: *Have ye not read what David did?* For great indeed was that Prophet's glory, so that Peter also afterwards pleading with the Jews, spake on this wise, *Let me freely speak unto you of the Patriarch David, that he is both dead and buried*[3].

[3] Acts 2, 29.

But wherefore doth He not call him by the name of his rank, either on this occasion or afterwards? Perhaps because He derived His race from him.

Now had they been a candid sort of persons, He would have turned His discourse to the disciples' suffering from hunger; but abominable as they were and inhuman, He rather rehearses unto them a history. MATT. XI. 4.

But Mark saith, *In the days of Abiathar the High Priest*[1]: not stating what was contrary to the history, but implying that he had two names; and adds that *he gave unto him*[2], indicating that herein also David had much to say for himself, since even the very Priest suffered him; and not only suffered, but even ministered unto him. For tell me not that David was a Prophet, for not even so was it lawful, but the privilege was the Priests': wherefore also He added, *but for the Priests only.* For though he were ten thousand times a Prophet, yet was he not a Priest; and though he were himself a Prophet, yet not so they that were with him; since to them too we know that he gave.

[1] Mark 2, 26.

[2] Abimelech, 1 Sam. 21, 6.

"What then," it might be said, "were they all one with David?" Why talk to me of dignity, where there seems to be a transgression of the law, even though it be the constraint of nature? Yea, and in this way too He hath the more entirely acquitted them of the charges, in that he who is greater is found to have done the same.

"And what is this to the question," one may say; "for it was not surely the Sabbath, that he transgressed?" Thou tellest me of that which is greater, and which especially shews the wisdom of Christ, that letting go the Sabbath, He brings another example greater than the Sabbath. For it is by no means the same, to break in upon a day, and to touch that holy Table, which it was not lawful for any man to touch. Since the Sabbath indeed hath been violated, and that often; nay rather it is continually being violated, both by circumcision, and by many other works; and at Jericho[3] too one may see the same to have happened; but this happened then only. So that He more than obtains the victory. How then did no man blame David, although there was yet another ground of charge heavier than this, that of the Priests' murder, which had its origin from this? But He states it not, as applying himself to the present subject only.

[3] Josh. 6, 15.

[2.] Afterwards again He refutes it in another way also. For as at first He brought in David, by the dignity of the person quelling their pride; so when He had stopped their mouths,

HOMIL. XXXIX. 2, 3. v. 5.

and had put down their boasting, then He adds also the more appropriate refutation. And of what sort is this? *Know ye not, that in the temple the Priests profane the Sabbath, and are blameless?* For in that other instance indeed, saith He, the emergency made the relaxation, but here is the relaxation even without emergency. He did not however at once thus refute them, but first by way of permission, afterwards as insisting upon his argument. Because it was meet to draw the stronger inference last, although the former argument also had of course its proper weight.

For tell me not, that it is not freeing one's self from blame, to bring forward another who is committing the same sin. For when the doer incurs no blame, the act on which he hath ventured becomes a rule for others to plead.

Nevertheless He was not satisfied with this, but subjoins also what is more decisive, saying that the deed is no sin at all; and this more than any thing was the sign of a glorious victory, to point to the law repealing itself, and in two ways doing so, first by the place, then by the Sabbath; or rather even in three ways, in that both the work is twofold[b] that is done, and with it goes also another thing, its being done by the Priests; and what is yet more, that it is not even brought as a charge. *For they*, saith He, *are blameless.*

Seest thou how many points He hath stated? the place; for He saith, *In the temple;* the persons, for they are *the Priests;* the time, for He saith, *the Sabbath;* the act itself, for *they profane;* (He not having said, "they break," but what is more grievous, *they profane;*) that they not only escape punishment, but are even free from blame, *for they*, saith He, *are blameless.*

Do not ye therefore account this, He saith, like the former instance. For that indeed was done both but once, and not by a priest, and was of necessity; wherefore also they were deserving of excuse; but this last is both done every Sabbath, and by Priests, and in the Temple, and according to the Law. And therefore again not by favour, but in a legal way, they are acquitted of the charges. For not at all as blaming them did I so speak, saith He, nor yet as freeing them from blame in the way of indulgence, but according to the principle of justice.

[b] As being done, 1. in the holy Place, 2. on the holy Day.

And He seems indeed to be defending them, but it is His disciples whom He is clearing of the alleged faults. For when He saith, "those *are blameless*," He means, "much more are these." MATT. XII. 6.

"But they are not Priests." Nay, they are greater than Priests. For the Lord of the Temple Himself is here: the Truth, not the type. Wherefore He said also,

But I say unto you, That in this place is one greater than the Temple. v. 6.

Nevertheless, great as the sayings were which they heard, they made no reply, for the salvation of men was not their object.

Then, because to the hearers it would seem harsh, He quickly draws a veil over it, giving His discourse, as before, a lenient turn, yet even so expressing Himself with a rebuke. *But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.* v. 7.

Seest thou how again He inclines His speech to lenity, yet again shews them to be out of the reach of lenity? *For ye would not have condemned*, saith He, *the guiltless.* Before indeed He inferred the same from what is said of the Priests, in the words, *they are guiltless;* but here He states it on His own authority; or rather, this too is out of the Law, for He was quoting a prophetic saying[1].

[1] Hosea 6, 6.

[3.] After this He mentions another reason likewise; *For the Son of man*, saith He, *is Lord of the Sabbath day;* speaking it of Himself. But Mark relates Him to have said this of our common nature also; for He said, *The Sabbath was made for man, not man for the Sabbath*[2]. v. 8.

[2] Mark 2, 27.

Wherefore then was he punished that was gathering the sticks[3]? Because if the laws were to be despised even at the beginning, of course they would scarcely be observed afterwards.

[3] Numb. 15, 32-36.

For indeed the Sabbath did at the first confer many and great benefits; for instance, it made them gentle towards those of their household, and humane; it taught them God's Providence and the Creation, as Ezekiel saith[4]; it trained them by degrees to abstain from wickedness, and disposed them to regard the things of the Spirit.

[4] Ezek. 20, 12.

HOMIL. XXXIX. 3, 4.

For because they could not have borne it[a], if when He was giving the law for the Sabbath, He had said, "Do your good works on the Sabbath, but do not the works which are evil," therefore He restrained them from all alike: for, "Ye must do nothing at all," saith He: and not even so were they kept in order. But He Himself, in the very act of giving the law of the Sabbath, did even therein darkly signify that He will have them refrain from the evil works only, by the saying, "Ye must do no work, *except what shall be done for your life*[1]." And in the Temple too all went on, and with more diligence and double toil[2]. Thus even by the very shadow He was secretly opening unto them the Truth.

[1] Exod. 12, 16. LXX.

[2] Numb. 28, 9. 10.

Did Christ then, it will be said, repeal a thing so highly profitable? Far from it; nay, He greatly enhanced it. For it was time for them to be trained in all things by the higher rules, and it was unnecessary that his hands should be bound, who was freed from wickedness, winged for all good works; or that men should hereby learn that God made all things; or that they should so be made gentle, who are called to imitate God's own love to mankind, (for He saith, *Be ye merciful, as your Heavenly Father*[3];) or that they should make one day a festival, who are commanded to keep a feast all their life long; (*For let us keep the feast*, it is said, *not with old leaven, neither with leaven of malice and wickedness; but with unleavened bread of sincerity and truth*[4];) as neither need they stand by an ark, and a golden altar, who have the very Lord of all for their Inmate, and in all things hold communion with Him; by prayer, and by oblation, and by scriptures, and by almsgiving, and by having Him within them. Lo now, why is any Sabbath required, by him who is always keeping the feast, whose conversation is in Heaven?

[3] Luke 6, 36.

[4] 1 Cor. 5, 8.

[4.] Let us keep the feast then continually, and do no evil thing; for this is a feast: and let our spiritual things be made intense, while our earthly things give place: and let us rest a spiritual rest, refraining our hands from covetousness; withdrawing our body from our superfluous and unprofitable toils, from such as the people of the Hebrews did of old

[a] The meaning seems to be, It would have been too hard a trial of their religious discretion.

endure in Egypt. For there is no difference betwixt us who are gathering gold, and those that were bound in the mire, working at those bricks, and gathering stubble, and being beaten Yea, for now too the Devil bids us make bricks, as Pharaoh did then. For what else is gold, than mire? and what else is silver, than stubble? Like stubble, at least, it kindles the flame of desire; like mire, so doth gold defile him that possesses it. MATT. XII. 8.

Wherefore He sent us, not Moses from the wilderness, but His Son from Heaven. If then, after He is come, thou abide in Egypt, thou wilt suffer with the Egyptians; but if leaving that land thou go up with the spiritual Israel, thou shalt see all the miracles.

Yet not even this suffices for salvation. For we must not only be delivered out of Egypt, but we must also enter into the Promise. Since the Jews too, as Paul saith, both went through the Red Sea[1], and ate manna, and drank spiritual drink, but nevertheless they all perished. [1] 1 Cor. 10,1.&c.

Lest then the same befal us also, let us not be slow, neither draw back; but when thou hearest wicked spies even now bringing up an evil report against the strait and narrow way, and uttering the same kind of talk as those spies of old, let not the multitude, but Joshua, be our pattern, and Caleb the son of Jephunneh; and do not thou give up, until thou have attained the promise, and entered into the Heavens.

Neither account the journey to be difficult. *For if when we were enemies, we were reconciled to God, much more, being reconciled, shall we be saved*[2]. "But this way," it will be said, "is strait and narrow." Well, but the former, through which thou hast come, is not strait and narrow only, but even impassable, and full of savage wild beasts. And as there was no passing through the Red Sea, unless that miracle had been wrought, so neither could we, abiding in our former life, have gone up into Heaven, but only by Baptism intervening. Now if the impossible hath become possible, much more will the difficult be easy. [2] Rom. 5, 10.

"But that," it will be said, "was of grace only." Why, for this reason especially thou hast just cause to take courage. For if, where it was grace alone, He wrought with you; will He not much more be your aid, where ye also shew forth

Homil. XXXIX. 4.

laborious works? If He saved thee, doing nothing, will He not much more help thee, working?

Above indeed I was saying, that from the impossibilities thou oughtest to take courage about the difficulties also; but now I add this, that if we are vigilant, these will not be so much as difficult. For mark it: Death is trodden under foot, the Devil hath fallen, the law of sin is extinguished, the grace of the Spirit is given, life is contracted into a small space, the heavy burdens are abridged.

And to convince thee hereof by the actual results, see how many have overshot the injunctions of Christ; and art thou afraid of that which is just their measure? What plea then wilt thou have, when others are leaping beyond the bounds, and thou thyself too slothful for what is enacted?

Thus, thee we admonish to give alms of such things as thou hast, but another hath even stripped himself of all his possessions: thee we require to live chastely with thy wife, but another hath not so much as entered into marriage: and thee we entreat not to be envious, but another we find giving up even his own life for charity: thee again we entreat to be lenient in judgments, and not severe to them that sin, but another, even when smitten, hath turned the other cheek also.

What then shall we say, I pray thee? What excuse shall we make, not doing even these things, when others go so far beyond us? And they would not have gone beyond us, had not the thing been very easy. For which pines away, he who envies other men's blessings, or he who takes pleasure with them, and rejoices? Which eyes all things with suspicion and continual trembling, the chaste man, or the adulterer? Which is cheered by good hopes, he that spoils by violence, or he that shews mercy, and imparts of his own to the needy?

Let us then bear in mind these things, and not be torpid in our career for virtue's sake; but having stripped ourselves with all readiness for these glorious wrestlings, let us labour for a little while, that we may win the perpetual and imperishable crowns; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XL.

MATT. xii. 9, 10.

And when He was departed thence, He went into their synagogue: and, behold, a man which had his hand withered.

AGAIN He heals on a Sabbath day, vindicating what had been done by His disciples. And the other Evangelists indeed say, that He *set* the man *in the midst*, and asked them, *If it was lawful to do good on the Sabbath days*[1].

[1] See Mark 3, 3. 4. and Luke 6, 8. 9.

See the tender bowels of the Lord. *He set him in the midst*, that by the sight He might subdue them; that overcome by the spectacle they might cast away their wickedness, and out of a kind of shame towards the man, cease from their savage ways. But they, ungentle and inhuman, choose rather to hurt the fame of Christ, than to see this person made whole: in both ways betraying their wickedness; by their warring against Christ, and by their doing so with such contentiousness, as even to treat with despite His mercies to other men.

And while the other Evangelists say, He asked the question, this one saith, it was asked of Him. *And they asked* v. 10. *Him*, so it stands, *saying, Is it lawful to heal on the Sabbath days? that they might accuse Him.* And it is likely that both took place. For being unholy wretches, and well assured that He would doubtless proceed to the healing, they hastened to take Him beforehand with their question,

Homil. XL.1,2. thinking in this way to hinder Him. And this is why they asked, *Is it lawful to heal on the Sabbath days?* not for information, but that *they might accuse Him.* Yet surely the work was enough, if it were really their wish to accuse Him; but they desired to find a handle in His words too, preparing for themselves beforehand an abundance of arguments.

But He in His love towards man doth this also; He answers them, teaching His own meekness, and turning it all back upon them; and points out their inhumanity. And He *setteth* the man *in the midst;* not in fear of them, but endeavouring to profit them, and move them to pity.

But when not even so did He prevail with them, then was He grieved, it is said, and wroth with them for the hardness of their heart, and He saith,

v.11.12. *What man is there among you that shall have one sheep, and if this fall into a pit on the Sabbath days, will he not lay hold of it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days.*

Thus, lest they have ground of obstinacy, and of accusing him again of transgression, He convicts them by this example. And do thou mark, I pray thee, how variously and suitably in each case, He introduces His pleas for the breaking of the Sabbath. Thus, first, in the case of the blind man[1], He doth not so much as defend Himself to them, when He made the clay: and yet then also were they blaming Him; but the manner of the creation was enough to indicate the Lord and Owner of the Law. Next, in the case of the paralytic, when he carried his bed, and they were finding fault[2], He defends Himself, now as God, and now as man; as man, when He saith, *If a man on the Sabbath day receive circumcision, that the Law should not be broken;* (and He said not "that a man should be profited;") *are ye angry at Me, because I have made a man every whit whole on the Sabbath day*[3]? As God again, when He saith, *My Father worketh hitherto, and I work*[4].

But when blamed for His disciples, He said, *Have ye not read what David did, when he was an hungered, himself and they that were with him, how he entered into the house of God, and did eat the shew bread*[5]? He brings forward the Priests also.

[1] John 9, 6.

[2] John 5, 9. 10.

[3] John 7, 23.

[4] John 5, 17.

[5] Matt. 12, 3. 4.

And here again; *Is it lawful to do good on the Sabbath days, or to do evil? Which of you shall have one sheep?* MATT. XII. 13. For He knew their love of wealth, that they were all taken up with it, rather than with love of mankind. And indeed the other Evangelist saith[1], that He also looked about upon them when asking these questions, that by His very eye He might win them over; but not even so did they become better. [1] Mark 3, 5. Luke 6, 10.

And yet here He speaks only; whereas elsewhere in many cases He heals by laying on of hands also. But nevertheless none of these things made them meek; rather, while the man was healed, they by his health became worse.

For His desire indeed was to cure them before him, and He tried innumerable ways of healing, both by what He did in their presence, and by what He said: but since their malady after all was incurable, He proceeded to the work. *Then saith He to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole like the other.* v. 13.

[2.] What then did they? They go forth, it is said, and take counsel together to slay Him. *For the Pharisees*, saith the Scripture, *went out and held a council against Him, how they might destroy Him.* They had received no injury, yet they went about to slay Him. So great an evil is envy. For not against strangers only, but even against our own, is it ever warring. And Mark saith, they took this counsel with the Herodians[2]. v. 14. [2] Mark 3, 6.

What then doth the gentle and meek One? He withdrew, on being aware of it. *But when Jesus knew their devices, He withdrew Himself*, it is said, *from them.* Where now are they who say, miracles ought to be done? Nay, by these things He signified, that the uncandid soul is not even thereby persuaded; and He made it plain that His disciples too were blamed by them without cause. This however we should observe, that they grow fierce especially at the benefits done to their neighbours; and when they see any one delivered either from disease or from wickedness, then is the time for them to find fault, and become wild beasts. Thus did they calumniate Him, both when He was about to save the harlot, and when He was eating with publicans, and now again, when they saw the hand restored. v. 15.

HOMIL. XL. 2, 3.

But do thou observe, I pray thee, how He neither desists from His tender care over the infirm, and yet allays their envy. *And great multitudes followed Him, and He healed them all; and He charged them that were healed, that they should make Him known to no man.* Because, while the multitudes every where both admire and follow Him, they desist not from their wickedness.

v. 15, 16

Then, lest thou shouldest be confounded at what is going on, and at their strange frenzy, He introduces the Prophet also, foretelling all this. For so great was the accuracy of the Prophets, that they omit not even these things, but foretel His very journeyings, and changes of place, and the intent with which He acted therein; that thou mightest learn, how they spake all by the Spirit. For if the secrets of men cannot by any art be known, much more were it impossible to learn Christ's purpose, except the Spirit revealed it[1].

[1] cf. 1 Cor. 2, 11.

What then saith the Prophet? Nay, it is subjoined: *That it might be fulfilled which was spoken by Esaias the Prophet, saying, Behold My Servant, Whom I have chosen; My Beloved, in Whom My soul is well pleased. I will put My Spirit upon Him, and He shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust*[2].

v. 17—21.

[2] See Isa. 42, 1—4.

The Prophet celebrates His meekness, and His unspeakable power, and opens to the Gentiles *a great door and effectual;* he foretels also the ills that are to overtake the Jews, and signifies His unanimity with the Father. For *behold*, saith He, *My Servant, Whom I have chosen, My Beloved, in Whom My soul is well pleased.* Now if He chose Him, not as an adversary doth Christ set aside the Law, nor as being an enemy of the Lawgiver, but as having the same mind with Him, and the same objects.

Then proclaiming His meekness, he saith, *He shall not strive nor cry.* For His desire indeed was to heal in their presence; but since they thrust Him away, not even against this did He contend.

And intimating both His might, and their weakness, he

saith, *A bruised reed shall He not break.* For indeed it was easy to break them all to pieces like a reed, and not a reed merely, but one already bruised. MATT. XII. 22.

And smoking flax shall He not quench. Here he sets forth both their anger that is kindled, and His might that is able to put down their anger, and to quench it with all ease; whereby His great mildness is signified.

What then? Shall these things always be? And will He endure them perpetually, forming such frantic plots against Him? Far from it; but when He hath performed His part, then shall He execute the other purposes also. For this He declared by saying, *Till He send forth judgment unto victory: and in His name shall the Gentiles trust.* As Paul likewise saith, *Having in a readiness to revenge all disobedience, when your obedience is fulfilled*[1]. [1] 2 Cor. 10, 6.

But what is, *when He sends forth judgment unto victory?* When He hath fulfilled all His own part, then, we are told, He will bring down upon them His vengeance also, and that a perfect vengeance. Then shall they suffer His terrors, when His trophy is gloriously set up, and the ordinances that proceed from Him have prevailed, and He hath left them no plea of contradiction, however shameless. For He is wont to call righteousness, *judgment.*

But not to this will His Dispensation be confined, to the punishment of unbelievers only, but He will also win to Himself the whole world. Wherefore He added, *And in His name shall the Gentiles trust.*

Then, to inform thee that this too is according to the purpose of the Father, in the beginning the Prophet had assured us of this likewise, together with what had gone before; saying, *My Well-Beloved, in Whom My soul is well pleased.* For of the Well-Beloved[a] it is quite evident that He did these things also according to the mind of the Beloved[a].

[3.] *Then they brought unto Him one possessed with a devil, blind and dumb, and He healed him, insomuch that the blind and dumb both spake and saw.* v. 22.

O wickedness of the evil spirit! he had barred up both entrances, whereby that person should have believed, as well sight as hearing; nevertheless, both did Christ open.

[a] ὁ ἀγαπητὸς — τοῦ φιλουμένου. See Is. v. 1.

HOMIL. XL.3,4. v. 23.24. *And all the people were amazed, saying, Is not this the Son of David? But the Pharisees said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.*

And yet what great thing had been said? Nevertheless, not even this did they endure: to such a degree, as I have already remarked, are they ever stung by the good works done to their neighbours, and nothing grieves them so much as the salvation of men. And yet He had actually retired, and had given room for their passion to subside; but the evil was again rekindled, because a benefit was again conferred: and the Evil Spirit was not so indignant as they. For he indeed departed from the body, and gave place and fled away, uttering no sound; but these were endeavouring now to slay, now to defame Him. That is, their first aim not succeeding, they would fain hurt His good Name.

Such a thing is envy, than which no worse evil can exist. For the adulterer indeed enjoys some pleasure, such as it is, and in a short time accomplishes his proper sin; but the envious man punishes himself, and takes vengeance upon himself more than on the person whom he envies, and never ceases from his sin, but is continually engaged in the commission thereof. For as a sow in mire, and evil spirits in our hurt, so also doth he delight in his neighbour's ills; and if any thing painful take place, then is he refreshed, and takes breath; accounting the calamities of others his own joys, and the blessings of others his own ills; and he considers not what pleasure may accrue to himself, but what pain to his neighbour. These men therefore were it not meet to stone and beat to death, like mad dogs, like destroying demons, like the very furies?

For as beetles feed on dung, so do these men on the calamities of others, being a sort of common foes and enemies of our nature. And whereas the rest of mankind pity even a brute when it is killed, dost thou, on seeing a man receive benefits, become like a wild beast, tremble, and turn pale? Why, what can be worse than this madness? Therefore, you see, whoremongers and publicans were able to enter into the kingdom, but the envious, being within it, went out: *For the children of the kingdom*, it is said, *shall be cast out*[1]. And the former, once freed from their

[1] Matt. 8 12.

present wickedness, attained to things which they never looked for, while these latter lost even the good things which they had; and very reasonably. For this turns a man into a devil, this renders one a savage demon. Thus did the first murder arise; thus was nature forgotten; thus the earth defiled; thus afterwards did it open its mouth, to receive yet living, and utterly destroy, Dathan, and Korah, and Abiram, and all that multitude[1]. Matt. XII.24. [1] Numb. 16.

[4.] But to declaim against envy, one may say, is easy; but we ought to consider also how men are to be freed from the disease. How then are we to be rid of this wickedness? If we bear in mind, that as he who hath committed fornication cannot lawfully enter the Church, so neither he that envies; nay, and much less the latter than the former. For as things are, it is accounted even an indifferent thing; wherefore also it is little thought of; but if its real badness be made evident, we should easily refrain from it.

Weep then, and groan; lament, and entreat God. Learn to feel and to repent for it, as for a grievous sin. And if thou be of this mind, thou wilt quickly be rid of the disease.

And who knows not, one may say, that envy is an evil thing? No one indeed is ignorant of it: yet they have not the same estimation of this passion as of adultery and fornication. When, at least, did any one condemn himself bitterly for having envied? when did he entreat God concerning this pest, that He would be merciful to him? No man at any time: but if he shall fast and give a little money to a poor man, though he be envious to the thousandth degree, he counts himself to have done nothing horrid, held as he is in subjection by the most accursed passion of all. Whence, for example, did Cain become such as he was? Whence Esau? Whence the children of Laban? Whence the sons of Jacob? Whence Korah, Dathan, and Abiram, with their company? Whence Miriam? Whence Aaron? Whence the Devil himself?

Herewith consider this also; that thou injurest not him whom thou enviest, but into thyself thou art thrusting the sword. For wherein did Cain injure Abel? Did he not even against his own will send him the more quickly into the Kingdom? but himself he pierced through with innumerable evils. Wherein did Esau harm Jacob? Did not Jacob grow

Homil. XL. 4, 5.

wealthy, and enjoy unnumbered blessings; while he himself both became an outcast from his father's house, and wandered in a strange land, after that plot of his[1]? And wherein did Jacob's sons again make Joseph the worse, and this, though they proceeded even unto blood? had not they to endure famine, and encounter peril to the utmost, whereas he became king of all Egypt? For the more thou enviest, the more dost thou become a procurer of greater blessing to the object of thine envy. For there is a God Who beholds these things; and when He sees him injured, that doeth no injury, him He exalts the more, and so makes him glorious, but thee He punishes.

[1] Gen. 2, , 41.

For if them that exult over their enemies, He suffer not to go unpunished; (*For rejoice not*, it is said, *when thine enemies fall, lest at any time the Lord see it, and it displease Him*[2];) much more such as envy those who have done no wrong.

[2] Prov. 24, 17. 18.

Let us then extirpate the many-headed wild beast. For in truth many are the kinds of envy. Thus, if he that loves one that is a friend to him hath no more than the publican[3], where shall he stand who hates him that doeth him no wrong? and how shall he escape Hell, becoming worse than the heathens? Wherefore also I do exceedingly grieve, that we who are commanded to copy the Angels, or rather the Lord of the Angels, emulate the devil. For indeed there is much envy, even in the Church; and more among us, than among those under authority. Wherefore we must even discourse unto ourselves.

[3] Matt. 5, 46.

[5.] Tell me then, why dost thou envy thy neighbour? Because thou seest him reaping honour, and words of good report? Then dost thou not bear in mind how much evil honours bring on the unguarded? lifting them up to pride, to vainglory, to arrogance, to contemptuousness; making them more careless? and besides these evils, they wither also lightly away. For the most grievous thing is this, that the evils arising therefrom abide immortal, but the pleasure at the moment of its appearing, is flown away. For these things then dost thou envy? tell me.

"But he hath great influence with the Ruler, and leads and drives all things which way he will, and inflicts pain on them

that offend him, and benefits his flatterers, and hath much power." These are the sayings of secular persons, and of men that are riveted to the earth. For the spiritual man nothing shall be able to hurt. MATT. XII.24.

For what serious harm shall he do to him? vote him out of his office? And what of that? For if it be justly done, he is even profited; for nothing so provokes God, as for one to hold the Priest's office unworthily. But if unjustly, the blame again falls on the other, not on him; for he who hath suffered any thing unjustly, and borne it nobly, obtains in this way the greater confidence towards God.

Let us not then aim at this, how we may be in places of power, and honour, and authority, but that we may live in virtue and self denial. For indeed places of authority persuade men to do many things which are not approved of God; and great vigour of soul is needed, in order to use authority aright. For as he that is deprived thereof, practises self restraint, whether with or against his will, so he that enjoys it is in some such condition, as if any one living with a graceful and beautiful damsel were to receive rules never to look upon her unchastely. For authority is that kind of thing. Wherefore many, even against their will, hath it induced to shew insolence; it awakens wrath, and removes the bridle from the tongue, and tears off the door of the lips; fanning the soul as with a wind, and sinking the bark in the lowest depth of evils. Him then who is in so great danger dost thou admire, and sayest thou he is to be envied? Nay, how great madness is here! Consider, at any rate, (besides what we have mentioned,) how many enemies and accusers, and how many flatterers this person hath besieging him. Are these then, I pray thee, reasons for calling a man happy? Nay, who can say so?

"But the people," you say, "hold high account of him." And what is this? For the people surely is not God, to Whom he is to render account: so that in naming the people, thou art speaking of nothing else than of other breakers, and rocks, and shoals, and sunken ridges. For to be in favour with the people, the more it makes a man illustrious, the greater the dangers, the cares, the despondencies it brings with it. For such an one has no power at all to take breath or stand still, having so severe a master. And why say I, "stand still

Homil. XL. 5.

and take breath?" Though such an one have never so many good works, hardly doth he enter into the Kingdom. For nothing is so wont to overthrow[1] men, as the honour which comes of the multitude, making them cowardly, ignoble, flatterers, hypocrites.

[1] ἐκτρα-χηλιάζειν

Why, for instance, did the Pharisees say that Christ was possessed? Was it not because they were greedy of the honour of the multitude?

And whence did the multitude pass the right judgment on Him? Was it not because this disease had no hold on them? For nothing, nothing so much tends to make men lawless and foolish, as gaping after the honour of the multitude. Nothing makes them glorious and immoveable, like despising the same.

Wherefore also great vigour of soul is needed for him who is to hold out against such an impulse, and so violent a blast. For as when things are prosperous, he prefers himself to all, so when he undergoes the contrary, he would fain bury himself alive: and this is to him both Hell, and the Kingdom, when he hath come to be overwhelmed by this passion.

Is all this then, I pray thee, matter of envyings, and not rather of lamentations and tears? Every one surely can see. But thou doest the same, in envying one in that kind of credit, as if a person, seeing another bound and scourged and torn by innumerable wild beasts, were to envy him his wounds and stripes. For in fact, as many men as the multitude comprises, so many bonds also, so many tyrants hath he: and, what is yet more grievous, each of these hath a different mind: and they all judge whatever comes into their heads concerning him that is a slave to them, without examining into any thing; but whatever is the decision of this or that person, this they also confirm.

What manner of waves then, what tempest so grievous as this? Yea, such a one is both puffed up in a moment by the pleasure, and is under water again easily, being ever in fluctuation, in tranquillity never. Thus, before the time of the assembly, and of the contests in speaking, he is possessed with anxiety and fear; but after the assembly he is either dead with despondency, or rejoices on the contrary without measure; a worse thing than sorrow. For that pleasure is

not a less evil than sorrow is plain from the effect it has on the soul; how light it makes it, and unsteady, and fluttering. MATT. XII. 24.

And this one may see even from those of former times. When, for instance, was David to be admired; when he rejoiced, or when he was in anguish? When, the people of the Jews? groaning and calling upon God, or exulting in the wilderness, and worshipping the calf? Wherefore Solomon too, who best of all men knew what pleasure is, saith, *It is better to go to the house of mourning, than to the house of laughter*[1]. Wherefore Christ also blesses the one, saying, *Blessed are they that mourn*[2], but the other sort He bewails, saying, *Woe unto you that laugh, for ye shall weep*[3]. And very fitly. For in delight the soul is more relaxed and effeminate, but in mourning it is braced up, and grows sober, and is delivered from the whole swarm of passions, and becomes higher and stronger.

[1] Eccles. 7, 2.
[2] Matt. 5, 4.
[3] Luke 6, 25.

Knowing then all these things, let us shun the glory that comes from the multitude, and the pleasure that springs therefrom, that we may win the real and everlasting glory; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, for ever and ever. Amen.

HOMILY XLI.

MATT. xii. 25, 26.

And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself shall be brought to desolation; and every city or house divided against itself, shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

EVEN before now they had accused Him of this, that *by Beelzebub He casteth out the devils*[1]. But whereas then He did not rebuke them, allowing them both to know His power by His more numerous miracles, and by His teaching to learn His Majesty: now, since they continued saying the same, He proceeds also to rebuke them, shewing His Godhead by this first, that He made their secrets public; and secondly, by the very act of casting out the devils with ease.

[1] Matt. 9, 34.

And indeed the accusation too was very shameless. Because, as I have said, envy seeks not what to say, but only that it may say somewhat. Yet for all that, not even so did Christ despise them, but defends Himself with the forbearance proper to Him, teaching us to be meek to our enemies; and though they say such things, as we are neither conscious of, nor have they any the least probability, not to be disturbed, nor troubled, but with all longsuffering to render them an account. This then He did most especially on that very occasion, affording the strongest proof, that the things were false that were said by them. For neither was it a demoniac's part to exhibit so much meekness; it was not a demoniac's part to know men's secrets.

For, in truth, both because of the exceeding impudence of such a suspicion, and because of the fear of the multitude, they durst not publicly make these charges, but were turning them in their mind. But He, to shew them that He knew all that likewise, doth not set down the accusation, nor doth He expose their wickedness; but the refutation He adds, leaving it to the conscience of them that had said it to convict them. For on one thing only was He bent, to do good to them that were sinning, not to expose them. MATT. XII.26.

Yet surely, if He had been minded to extend his speech in length, and to make them ridiculous, and withal to have exacted of them also the most extreme penalty, there was nothing to hinder Him. Nevertheless He put aside all these things, and looked to one object only, not to render them more contentious, but more candid, and so to dispose them better towards amendment.

How then doth He plead with them? Not by allegation out of the Scriptures, (for they would not so much as attend, but were sure rather to distort their meaning,) but by the events of ordinary life. For *every kingdom*, saith He, *divided against itself shall not stand; and a city and a house, if it be divided, is soon dissolved.*

For the wars from without are not so ruinous as the civil ones. Yea, and this is the case in bodies too; it is the case even in all things; but for this time He takes His illustration from those that are more publicly known.

And yet, what is there more powerful on earth than a kingdom? Nothing, but nevertheless it perishes if in dissension. And if in that case one throw the blame on the great burden of the affairs thereof, as breaking down by its own weight; what wouldest thou say of a city? and what of a house? Thus, whether it be a small thing, or a great, if at dissension with itself, it perishes. If then I, having a devil, do by him cast out the devils, there is dissension and fighting among devils, and they take their stand one against another. But if they stand one against another, their strength is wasted and destroyed. *For if Satan cast out Satan*, (and He said not "the devils," implying their great unanimity one with another,) *he is then divided against himself;* so He speaks. But if

HOMIL. XLI. 1, 2.

he be divided, he is become weaker, and is ruined; and if he be ruined, how can he cast out another?

Seest thou how great the absurdity of the accusation, how great the folly, the inconsistency? Since it is not for the same persons to say first, that He stands, and casts out devils, and then to say, that He stands by that, which it was likely would be the cause of His undoing.

[2.] This then being the first refutation, the next after it is that which relates to the disciples. For not always in one way only, but also in a second and third, He solves their objections, being minded most abundantly to silence their shamelessness. Which sort of thing He did also with respect to the Sabbath, bringing forward David, the Priests, the testimony that saith, *I will have mercy, and not sacrifice*, the cause of the Sabbath, for which it was ordained; *for the Sabbath*, saith He, *was for man*[1]. This then He doth in the present case also: where after the first He proceeds to a second refutation, plainer than the former.

[1] See Mat. 12, 3. 5. 7. and Mark 2, 27.

v. 27. *For if I*, saith He, *by Beelzebub cast out devils, by whom do your sons cast them out?*

See here too His gentleness. For He said not, "My Disciples," nor, "the Apostles," but *your sons;* to the end that if indeed they were minded to return to the same nobleness[2] with them, they might derive hence a powerful spring that way; but if they were uncandid, and continued in the same course, they might not thenceforth be able to allege any plea, though ever so shameless.

[2] εὐγένειαν, "hereditary good feeling."

But what He saith is like this, "By whom do the Apostles cast them out?" For in fact they were doing so already, because they had received authority from Him, and these men brought no charge against them; their quarrel not being with the acts, but with the Person only. As then it was His will to shew that their sayings arose only from their envy against Him, He brings forward the Apostles; thus: If I so cast them out, much more those, who have received their authority from Me. Nevertheless, no such thing have ye said to them. How then bring ye these charges against Me, the Author of their doings, while acquitting them of the accusations? This however will not free you from your punishment, rather it will condemn you the more. Therefore

also He added, *They shall be your judges.* For when persons from among you, and having been practised in these things, both believe Me and obey, it is most clear that they will also condemn those who are against Me both in deed and word. MATT. XII. 28.

But if I cast out devils by the Spirit of God, then the Kingdom of God is come unto you. v. 28.

What means *the Kingdom?* "My coming." See how again He conciliates and soothes them, and draws them to the knowledge of Himself, and signifies that they are warring with their own good, and contentious against their own salvation. "For whereas ye ought to rejoice," saith He, "and leap for joy, that One is come bestowing those great and unutterable blessings, hymned of old by the Prophets, and that the time of your prosperity is at hand; ye do the contrary; so far from receiving the blessings, you do even speak ill of them, and frame accusations that have no real being."

Now Matthew indeed saith, *If I by the Spirit of God cast out;* but Luke, *If I by the finger of God cast out the devils*[1]; implying that to cast out devils is a work of the greatest power, and not of any ordinary grace. And He means indeed that from these things they should infer and say, If this be so, then the Son of God is come. This, however, He saith not, but in a reserved way, and so as not to be galling to them, He darkly intimates it by saying, *Then the kingdom of God is come unto you.* [1] Matt. 11, 20.

Seest thou exceeding wisdom? By the very things which they were blaming, He shewed His Presence shining forth.

Then, to conciliate them, He said not simply, *The Kingdom is come,* but, *unto you;* as though He had said, To you the good things are come; wherefore then feel displeased at your proper blessings? why war against your own salvation? This is that time, which the Prophets long ago foretold: this, the sign of that Advent which was celebrated by them, even these things being wrought by Divine power. For the fact indeed, that they are wrought, yourselves know; but that they are wrought by Divine power, the deeds themselves cry out. Yea, and it is impossible that Satan should be stronger now; rather he must of absolute necessity be weak. But it

HOMIL. XLI. 2—5.

cannot be, that he who is weak should, as though he were strong, cast out the strong devil.

Now thus speaking He signified the power of charity, and the weakness of separation and contentiousness. Wherefore He was Himself also continually charging His disciples, on every occasion, concerning charity, and teaching them that the devil, to subvert it, leaves nothing undone.

[3.] Having then uttered His second refutation, He adds also a third, thus saying:

v. 29. *How can one enter into the strong man's house, and spoil his goods, except he first bind the strong man, and then spoil his goods?*

For that Satan cannot possibly cast out Satan is evident from what hath been said; but that neither in any other way is it possible to cast him out, except one first get the better of him, this too is acknowledged by all.

What then is established hereby? The former statement, with more abundant evidence. "Why, I am so far," saith He, "from using the devil as an ally, that I make war upon him, and bind him; and an infallible proof thereof is the plundering of his goods." See how the contrary is proved, of what they were attempting to establish. For whereas they wished to shew, that not by His own power doth He cast out devils, He shews that not only the devils, but even their very chief leader is held by Him bound with all authority; and that over him, before them, did He prevail by His own power. And this is evident from the things that are done. For if he be the prince, and they subjects, how, except he were worsted, and made to bow down, could they have been spoiled?

And here His saying seems to me to be a prophecy likewise. For not only, I suppose, are the evil spirits the goods of the devil, but also the men that are doing his works. Therefore to declare that He doth not only cast out devils, but also will drive away all error from the world, and will put down his sorceries, and make all his arts useless, He said these things.

And He said not, He will take away, but *He will spoil*, to express what is done with authority. But He calls him *strong*, not because he is so by nature, God forbid, but

declaring his former tyranny, which arose from our remissness. MATT. XII 30.

[4.] *He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad.* v. 30.

Behold also a fourth refutation. For what is my desire? saith He. To bring men to God, to teach virtue, to proclaim the kingdom. What, that of the devil, and the evil spirits? The contrary to these. How then should he that gathers not with Me, nor is at all with Me, be likely to cooperate with Me? And why do I say, cooperate? Nay, on the contrary, his desire is rather to scatter abroad My goods. He then who is so far from cooperating that he even scatters abroad, how should he have exhibited such unanimity with me, as with me to cast out the devils?

Now it is a natural surmise that He said this not of the devil only, but Himself also of Himself, as being for His part against the devil, and scattering abroad his goods. And how, one may say, is he that is not with me against me? By this very fact, of his not gathering. But if this be true, much more he that is against him. For if he that doth not cooperate is an enemy, much more he that wages war.

But all these things He saith, to indicate His enmity against the devil, how great and unspeakable it is. For tell me, if thou must go to war with any one, he that is not willing to fight on thy side, by this very fact is he not against thee? And if elsewhere He saith, *He that is not against you is for you*[1], it is not contrary to this. For here He signified one actually against them, but there He points to one who in part is on their side: *For they cast out devils*, it is said, *in Thy name*[2].

[1] Mark 9, 40. Luke 9, 50.

[2] Mark 9, 38. Luke 9, 49.

But to me He seems here to be hinting also at the Jews, setting them on the devil's side. For they too were against Him, and were scattering what He gathered. As to the fact that He was hinting at them also, He declared it by speaking thus,

Therefore I say unto you, that all manner of sin and blasphemy shall be forgiven unto men. v. 31.

[5.] Thus having defended Himself, and refuted their objection, and proved the vanity of their shameless dealings, He proceeds to alarm them. For this too is no small part of advice and

Homil. XLI. 5, 6.

correction, not only to plead and persuade, but to threaten also; which He doth in many passages, when making laws and giving counsel.

And though the saying seem to have much obscurity, yet if we attend, its solution will prove easy.

v. 31, 32. First then it were well to listen to the very words: *All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy of the Holy Ghost shall not be forgiven unto them. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

What now is it that He affirms? Many things have ye spoken against Me; that I am a deceiver, an adversary of God. These things I forgive you on your repentance, and exact no penalty of you; but blasphemy against the Spirit shall not be forgiven, no, not to those who repent. And how can this be right? For even this was forgiven upon repentance. Many at least of those who said these words believed afterwards, and all was forgiven them. What is it then that He saith? That this sin is above all things unpardonable. Why so? Because Himself indeed they knew not, who He might be, but of the Spirit they received ample experience. For the Prophets also by the Spirit said whatever they said; and indeed all in the Old Testament had a very high notion of Him.

What He saith, then, is this; Be it so: ye are offended at Me, because of the flesh with which I am encompassed: can ye say of the Spirit also, We know It not? And therefore is your blasphemy unpardonable, and both here and hereafter shall ye suffer punishment. For many indeed have been punished here only, (as he who had committed fornication[1], as they who partook unworthily of the Mysteries[1], amongst the Corinthians;) but ye, both here and hereafter.

[1] See 1 Cor. 5. and 6.

Now as to your blasphemies against Me, before the Cross, I forgive them: and the daring crime too of the Cross itself; neither shall ye be condemned for your unbelief alone. (For neither had they, that believed before the Cross, perfect faith. And on many occasions He even charges them to make Him known to no man before the Passion; and on the Cross He

said that this sin was forgiven them.) But as to your words touching the Spirit, they will have no excuse. For in proof that He is speaking of what was said of Him before the Crucifixion, He added, *Whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost*, there is no more forgiveness. Wherefore? Because this is known to you; and the truths are notorious which you harden yourselves against. For though ye say that ye know not Me; yet of this surely ye are not ignorant, that to cast out devils, and to do cures, is a work of the Holy Ghost. It is not then I only Whom ye are insulting, but the Holy Ghost also. Wherefore your punishment can be averted by no prayers, neither here nor there. MATT. XII. 31, 32.

For so of men, some are punished both here, and there, some here only, some there only, others neither here nor there. Here and there, as these very men, (for both here did they pay a penalty, when they suffered those incurable ills at the taking of their city, and there shall they undergo a very grievous one,) as the inhabitants of Sodom; as many others. Here only, as the rich man who endured the flames[1], and had not at his command so much as a drop of water. Here, as he that had committed fornication amongst the Corinthians. Neither here nor there, as the Apostles, as the Prophets, as the blessed Job; for their sufferings were not surely in the way of punishment, but as contests and wrestlings.

[1] ἀπτόπτη-γανιζό-μενος, *was broiling.*

Let us labour therefore to be of the same part with these: or if not with these, at least with them that wash away their sins here. For fearful indeed is that other judgment, and inexorable the vengeance, and incurable the punishment.

[6.] But if thou desire not to be punished even here, pass judgment on thyself, exact thine own penalty. Listen to Paul, when he saith, *If we would judge ourselves, we should not be judged*[2]. If thou do this, proceeding in order thou shalt even arrive at a crown.

[2] 1 Cor. 11, 13.

But how are we to exact our own penalty? one may ask. Lament, groan bitterly, humble, afflict thyself, call to remembrance thy sins in their particulars. This thing is no small torture to a man's soul. If any man hath been in a state of contrition, he knows that the soul is punished by this

Homil. XLI. 6.

more than any thing. If any hath been living in remembrance of sins, he knows the anguish thence arising. Therefore doth God appoint righteousness as a reward for such repentance, saying, *Be thou first to tell thy sins, that thou mayest be justified*[1]. For it is not, it is not indeed, a small step towards amendment, to lay together all our sins, and to be continually revolving and reckoning them up with their particulars. For he that is doing this will be so heart-broken, as not to think himself worthy so much as to live; and he that thinks thus, will be tenderer than any wax. For tell me not of acts of fornication only, nor of adulteries, nor of these things that are manifest, and acknowledged amongst all men: but lay together also thy secret crafts, and thy false accusations, and thine evil speakings, and thy vainglorying, and thine envy, and all such things. For neither will these bring a trifling punishment. For the reviler too shall fall into hell; and the drunkard hath no part in the Kingdom; and he that loves not his neighbour so offends God, as to find no help even in his own martyrdom; and he that neglects his own hath denied the faith, and he who overlooks the poor is sent into the fire.

[1] Is. 43, 26.

Account not then these things to be little, but put all together, and write them as in a book. For if thou write them down, God blots them out; even as on the other hand, if thou omit writing them, God both inscribes them, and exacts their penalty. It were then far better for them to be written by us, and blotted out above, than on the contrary, when we have forgotten them, for God to bring them before our eyes in that Day.

Therefore that this may not be so, let us reckon up all with strictness, and we shall find ourselves answerable for much. For who is clear from covetousness? Nay, tell me not of the quantity, but since even in a small amount we shall pay the same penalty, consider this and repent. Who is rid of all insolence? Yet this casts into Hell. Who hath not secretly spoken evil of his neighbour? Yet this deprives one of the Kingdom. Who hath not been self-willed? Yet this man is more unclean than all. Who hath not looked with unchaste eyes? Yet this is a complete adulterer. Who hath not been *angry with his brother without a cause?* Yet such an one is *in danger of the council.* Who hath not sworn?

Yet this thing is of the Evil one. Who hath not forsworn himself? but this man is something more than of the Evil one. Who hath not served mammon? but this man is fallen away from the genuine service of Christ. MATT. XII. 31, 32.

I have also other things greater than these to mention: but even these are enough, and able, if a man be not made of stone, nor utterly past feeling, to bring him to compunction. For if each one of them casts into Hell, what will they not bring to pass when all are met together?

How then can one be saved? it may be asked. By application of the countervailing remedies: alms, prayers, compunction, repentance, humility, a contrite heart, contempt of possessions. For God hath marked out for us innumerable ways of salvation, if we be willing to attend. Let us then attend, and let us every way cleanse out our wounds, shewing mercy, remitting our anger against them that have displeased us, giving thanks for all things to God, fasting according to our power, praying sincerely, *making unto ourselves friends of the Mammon of unrighteousness*[1]. For so shall we be able both to obtain pardon for our offences, and to win the promised good things; whereof may we all be counted worthy, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

[1] Luke 16, 9.

HOMILY XLII.

MATT. xii. 33.

Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.

AGAIN in another way He shames them, and is not content with His former refutations. But this He doth, not freeing Himself from accusations, (for what went before was quite enough,) but as wishing to amend them.

Now His meaning is like this; none of you hath either found fault about the persons healed, as not being healed; nor hath said, that it is an evil thing to deliver one from a devil. For though they had been ever so shameless, they could not have said this.

Since therefore they brought no charge against the works, but were defaming the Doer of them, He signifies that this accusation is against both the common modes of reasoning, and the congruity of the circumstances. A thing of aggravated shamelessness, not only to interpret maliciously, but also to make up such charges as are contrary to men's common notions.

And see how free He is from contentiousness. For He said not, "Make the tree good, forasmuch as the fruit also is good;" but, most entirely stopping their mouths, and exhibiting His own considerateness, and their insolence, He saith, Even if ye are minded to find fault with My works, I forbid it not at all, only bring not inconsistent and contradictory charges. For thus were they sure to be most clearly detected, persisting against what was too palpable. Wherefore to no purpose is

your maliciousness, saith He, and your self-contradictory statements. Because in truth the distinction of the tree is shewn by the fruit, not the fruit by the tree; but ye do the contrary. For what if the tree be the origin of the fruit; yet it is the fruit that makes the tree to be known. And it were consistent, either in blaming us to find fault with our works too, or praising these, to set us who do them free from these charges. But now ye do the contrary; for having no fault to find with the works, which is the fruit, ye pass the opposite judgment upon the tree, calling me a demoniac; which is utter insanity. MATT. XII. 34.

Yea, and what He had said before[1], this He establishes now also; that a good tree cannot bring forth evil fruit, nor again can the converse be. So that their charges were against all consistency and nature. [1] Matt. 7, 16—18.

Then since He is arguing not for Himself, but for the Spirit, He hath dealt out His reproof even as a torrent, saying, *O generation of vipers, how can ye, being evil, speak good things?* v. 34.

Now this is at once to accuse, and to give demonstration of His own sayings from their case. For behold, saith He, ye being evil trees, cannot bring forth good fruit. I do not then marvel at your talking thus: for ye were both ill nurtured, being of wicked ancestors, and ye have acquired a bad mind.

And see how carefully, and without any hold for exception, He hath expressed His accusations: in that He said not, "How can ye speak good things, being a generation of vipers? (for this latter is nothing to the former:) but, *How can ye, being evil, speak good things?*

But He called them *broods of vipers*, because they prided themselves on their forefathers. To signify therefore that they had no advantage thereby, He both casts them out from their relationship to Abraham, and assigns them forefathers of kindred disposition, having stripped them of that ground of illustriousness.

For out of the abundance of the heart the mouth speaketh. Here again He indicates His Godhead, Which knew their secrets: and that not for words only, but also for wicked thoughts, they shall suffer punishment; and that He knows

Homil. XLII. 1, 2.

it all, as God. And He saith, that it is possible even for men to know these things; for this is a natural consequence, that when wickedness is overflowing within, its words should be poured forth through the lips. So that when thou hearest a man speak wicked words, do not suppose only so much wickedness to be in him as the words display, but conjecture the fountain to be much more abundant; for that which is spoken outwardly, is the superabundance of that which is within.

See how vehemently He reprehends them. For if what they had said is so evil, and is of the very mind of the devil, consider the root and well-spring of their words, how far that must reach. And this is naturally the case; for while the tongue through shame often pours not forth all its wickedness at once, the heart having no human witness, fearlessly gives birth to whatever evils it will; for of God it hath not much regard. Since then men's sayings come to examination, and are set before all, but the heart is concealed; therefore the evils of the former grow less, while those of the latter increase. But when that within is multiplied, all that hath been awhile hidden comes forth with a violent gushing. And as persons vomiting strive at first to keep down the humours that force their way out, but, when they are overcome, cast forth much abomination; so do they that devise evil things, and speak ill of their neighbours.

v. 35. *A good man out of his good treasure,* saith He, *bringeth forth good things, and an evil man out of his evil treasure bringeth forth evil things.*

For think not by any means, saith He, that it is so in respect of wickedness only, for in goodness also the same occurs: for there too the virtue within is more than the words without. By which He signified, that both they were to be accounted more wicked than their words indicated, and Himself more perfectly good than His sayings declared. And He calls it *a treasure*, indicating its abundance.

Then again He fences them in with great terror. For think not at all, saith He, that the thing stops at this, that is, at the condemnation of the multitude; nay, for all that do wickedly in such things shall suffer the utmost punishment. And He said not, "ye," partly in order to

instruct our whole race, partly to make His saying the less burthensome. MATT. XII. 36. 37.

But I say unto you, this is His word, *that every idle word that men shall speak, they shall give account thereof in the Day of Judgment.* v. 36.

And that is idle, which is not according to the fact, which is false, which hath in it unjust accusation; and some say, that which is vain also, for instance, provoking inordinate laughter, or what is filthy, and immodest, and coarse.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. v. 37.

Seest thou how far the tribunal is from invidiousness? how favourable the account required? For not upon what another hath said of thee, but from what thou hast thyself spoken, will the Judge give His sentence; which is of all things the very fairest: since surely with thee it rests, either to speak, or not to speak.

[2.] Wherefore not those that are slandered, but the slanderers, have need to be anxious and to tremble. For the former are not constrained to answer for themselves touching the evil things which are said of them, but the latter will, for the evil they have spoken; and over these impends the whole danger. So that the persons censured should be without anxiety, not being to give account of the evil that others have said; but the censurers have cause to be in anxiety, and to tremble, as being themselves to be dragged before the judgment-seat in that behalf. For this is indeed a diabolical snare, and a sin having in it no pleasure, but harm only. Yea, and such an one is laying up an evil treasure in his soul. And if he that hath an evil humour in him doth himself first reap the fruits of the malady, much more he that is treasuring up in himself what is more bitter than any bile, I mean, wickedness, will suffer the utmost evils, gathering unto himself a grievous disease. And it is evident from the things that He vomits out. For if they pain others so much, far more the soul that gives them birth.

Thus the plotter destroys himself first; just as he that treads[a] on fire burns up himself, and he that smites

[a] πατῶν. Bened. from Mss. ἀνάπτων, "he that kindles:" which seems to agree with the tenor of the sentence better.

Homil. XLII. 2.

adamant spites himself, and he that kicks against the pricks draws blood from himself. For somewhat of this kind is he that knows how to suffer wrong, and to bear it manfully; he is adamant, and the pricks, and fire; but he that hath used himself to do wrong is feebler than any clay.

Not therefore to suffer wrong is evil, but to do it, and not to know how to bear being wronged. For instance, how great wrongs did David endure! How great things did Saul commit! Which then was the stronger and happier? which the more wretched and miserable? was it not he that did wrong? And mark it. Saul had promised, if David should slay the Philistine, to take him for his son in law, and to give him his daughter with great favour. He slew the Philistine; the other broke his engagements, and so far from bestowing her, did even go about to slay him. Which then became the more glorious? Was not the one choking with despair and the evil dæmon, while the other shone brighter than the sun with his trophies, and his loyalty to God? Again, before the choir of the women, was not the one suffocated with envy, while the other enduring all in silence, won all men, and bound them unto himself? And when he had even gotten him into his hands, and spared him, which again was happy? and which wretched? which was the weaker? which the more powerful? Was it not this man, who did not avenge himself even justly? And very naturally. For the one had armed soldiers, but the other, righteousness, that is more mighty than ten thousand armies, for his ally and helper. And for this reason, though unjustly conspired against, he endured not to slay him even justly. For he knew by what had taken place before, that not to do evil, but to suffer evil, this is what makes men more powerful. So it is with bodies also, so also with trees.

And what did Jacob? Was he not injured by Laban, and suffered evil? Which then was the stronger? he that had gotten the other into his hands, and durst not touch him, but was afraid and trembling[1]; or he whom we see without arms and soldiers proving more terrible to him than innumerable kings?

[1] Gen. 31, 29.

But that I may give you another demonstration of what I have said, greater than this, let us again in the instance

of David himself try the reasoning on the opposite side. For this man who being injured was so strong, afterwards upon committing an injury became on the contrary the weaker party. At least, when he had wronged Uriah, his position was changed again, and the weakness passed to the wrong doer, and the might to the injured; for he being dead laid waste the other's house. And the one being a king, and alive, could do nothing, but the other, being but a soldier, and slain, turned upside down all that pertained to his adversary. MATT. XII.37.

Would ye that in another way also I should make what I say plainer? Let us look into their case, who avenge themselves even justly. For as to the wrong doers, that they are the most worthless of all men, warring against their own soul; this is surely plain to every one.

But who avenged himself justly, yet kindled innumerable ills, and pierced himself through with many calamities and sorrows? The captain of David's host. For he both stirred up a grievous war, and suffered unnumbered evils; not one whereof would have happened, had he but known how to command himself[b].

Let us flee therefore from this sin, and neither in words nor deeds do our neighbours wrong. For He said not, If thou slander, and summon a court of justice, but simply, If thou speak evil, though within thyself, even so shalt thou suffer the utmost punishment. Though it be true which thou hast said, though thou have spoken upon conviction, even so shall vengeance come upon thee. For not according to what the other hath done, but according to what thou hast spoken, will God pass sentence; *for by thy words thou shalt be condemned*, saith He. Art thou not told that the Pharisee also spake the truth, and affirmed what was manifest to all men, without discovering what was hidden? Nevertheless, he paid the utmost penalty.

But if we ought not to accuse men of things which are acknowledged, much less of those which are disputed; nay, for the offender hath a Judge. Do not now, I warn thee, seize upon the privilege of the Only Begotten. For Him is the throne of judgment reserved.

[b] See 2 Samuel 3, 23—30. and 20, 9. 10. 1 Kings 2, 5. 6.

Homil. XLII. 3.

[3.] Wouldest thou however be a judge? Thou hast a court of judgment which hath great profit, and bears no blame. Make Consideration, as judge, to sit down upon thy conscience, and bring before it all thy transgressions, search out the sins of thy soul, and exact with strictness the account thereof, and say, "wherefore didst thou dare to do this and that?" And if she shun these, and be searching into other men's matters, say to her, "Not about these am I judging thee, not for these art thou come here to plead. For what, if such a one be a wicked man? Thou, why didst thou commit this and that offence? Answer for thyself, do not accuse; look to thine own matters, not to those of others." And be thou continually urging her to this anxious trial. Then, if she have nothing to say, but shrink back, wear her out with the scourge, like some restless and unchaste handmaid. And this tribunal do thou cause to sit every day, and picture the river of fire, the venomous worm, the rest of the torments.

And permit her not to be with the devil any more, nor bear with her shameless sayings, "he comes to me, he plots against me, he tempts me;" but tell her, "If thou wert not willing, all that would be to no purpose." And if she say again, "I am entangled with a body, I am clothed with flesh, I dwell in the world, I abide on earth;" tell her, "All these are excuses and pretexts. For such an one too was encompassed with flesh, and such another dwelling in the world, and abiding on earth, is approved; and thou thyself too, when thou doest well, doest it encompassed with flesh." And if she be pained at hearing this, take not off thine hand; for she will not die, if thou smite her, but thou wilt save her from death. And if she say again, "Such an one provoked me;" tell her, "But it is in thy power not to be provoked; often at least thou hast restrained thine anger." And if she say, "The beauty of such a woman moved me;" tell her, "Yet wast thou able to have mastered thyself." Bring forward those that have got the better, bring forward the first woman, who said, *The serpent beguiled me*[1], and yet was not acquitted of the blame.

[1] Gen. 3, 13.

And when thou art searching out these things, let no man be present, let no man disturb thee; but as the judges sit under curtains to judge, so do thou too, instead of curtains,

seek a time and place of quiet. And when after thy supper thou art risen up, and art about to lie down, then hold this thy judgment; this is the time convenient for thee, and the place, thy bed, and thy chamber. This the Prophet likewise commanded, saying, *For the things which ye say in your hearts, be ye moved to compunction upon your beds*[1]. And for small offences require great satisfaction, that unto the great thou mayest never even approach. If thou do this every day, thou wilt with confidence stand at that fearful judgment-seat. MATT. XII. 37. [1] Ps. 4, 4. LXX.

In this way Paul became clean; therefore also he said, *For if we judged ourselves, we should not be judged*[2]. Thus did Job cleanse his sons[3]. For he that offered sacrifices for secret sins, much more did he require an account of such as were manifest. [2] 1 Cor. 11, 31. [3] Job 1, 5.

[4.] But we do not so, but altogether the contrary. For as soon as we are laid down to rest, we rather think over all our worldly matters; and some introduce unclean thoughts, some usuries, and contracts, and temporal cares.

And if we have a daughter, a virgin, we watch her strictly; but that which is more precious to us than a daughter, our soul, her we suffer to play the harlot and defile herself, introducing to her innumerable wicked thoughts. And whether it be the love of covetousness, or that of luxury, or that of fair persons, or that of wrath, or be it what you will else that is minded to come in, we throw open the doors, and attract and invite it, and help it to defile our soul at its leisure. And what can be more barbarous than this, to overlook our soul that is more precious than all, abused by so many adulterers, and so long companying with them, even until they are sated? which will never be. So it is, therefore, that when sleep overtakes us, then only do they depart from her; or rather not even then, for our dreams and imaginations furnish her with the same images. Whence also, when day is come, the soul stored with such images often falls away to the actual performance of those fancies.

And thou, while into the apple of thine eye thou sufferest not so much as a grain of dust to enter, dost thou pass unnoticed thy soul, gathering to itself a heap of so great evils? When shall we then be able to clear out this filth, which we are daily laying up within us? when to cut up the thorns?

Homil. XLII. 4.

when to sow the seed? Knowest thou not that henceforth the time of harvest is at hand? But we have not yet so much as ploughed our fields. If then the Husbandman should come and find fault, what shall we say? and what answer shall we make? That no man gave us the seed? Nay, this is sown daily. That no man, then, hath cut up the thorns? Nay, every day we are sharpening the sickle. But do the necessary engagements of life distract thee? And why hast thou not crucified thyself to the world? For if he that repays that only, which is given him, is wicked, because he did not double it; he that hath wasted even this, what will be said to him? If that person was bound, and cast out where is gnashing of teeth, what shall we have to suffer, who, when numberless motives are drawing us toward virtue, shrink back and are unwilling?

For what is there, that hath not enough in it to persuade thee? Seest thou not the vileness of the world, the uncertainty of life, the toil, the sweat, for things present? What? is it the case that virtue must be toiled for, but may vice be had without toil? If then both in the one and in the other there is toil, why didst thou not choose this, which hath so great profit?

Or rather, there are some parts of virtue, which are free even from toil. For what kind of toil is it, not to calumniate, not to lie, not to swear, to lay aside our anger against our neighbour? Nay, on the contrary, to do these things is toilsome, and brings much anxiety.

What plea then shall we have, what excuse, not doing right even in these matters? For hereby it is plain, that out of remissness and sloth the more toilsome duties also altogether escape us.

All these things let us consider; let us flee vice, let us choose virtue, that we may attain both unto the good things that are present, and unto those that are to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XLIII.

MATT. xii. 38, 39.

Then certain of the Scribes and Pharisees answered Him, saying, Master, we would see a sign from Thee. But He answered and said, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas.

COULD then any thing be more foolish than these men, (not more impious only,) who after so many miracles, as though none had been wrought, say, *We would see a sign from Thee?* With what intent then did they so speak? That they might lay hold of Him again. For since by His words He had stopped their mouths, once and twice and often, and had checked their shameless tongue, they come to His works again. At which also the Evangelist marvelling again, said,

Then certain of the Scribes answered Him, asking a sign.

Then, when? When they ought to be stooping before Him, to admire, to be amazed and give way, *then* they desist not from their wickedness.

And see their words too, teeming with flattery and dissimulation. For they thought to draw Him towards them in that way. And now they insult, now they flatter Him; now calling Him a demoniac, now again *Master*, both out of an evil mind, how contrary soever the words they speak.

Wherefore also He rebukes them severely. And when they were questioning Him roughly and insulting Him, He reasoned with them gently; when they were flattering,

HOMIL. XLIII. 1, 2.

reproachfully, and with great severity; implying that He is superior to either passion, and is neither at the one time moved to anger, nor at the other softened by flattery. And see His reproach, that it is not merely hard words, but contains a demonstration of their wickedness. For what saith He?

An evil and adulterous generation seeketh after a sign. Now what He saith is to this effect: What marvel if ye behave so to Me, who have been hitherto unknown to you, when even to the Father, of whom ye have had so much experience, ye have done the very same? forsaking Him, ye have run unto the devils, drawing to yourselves wicked lovers. With this Ezekiel too was continually upbraiding them[1].

[1] See Ezek. 16, 23. &c.

No why these sayings He signified Himself to be of one accord with His Father, and them to be doing nothing new; He was also unfolding their secrets, now with hypocrisy and as enemies they were making their demand. Therefore He called them *an evil generation*, because they have been always ungrateful towards their benefactors; because upon favours they become worse, which belongs to extreme wickedness.

And He called it *adulterous*, declaring both their former and their present unbelief; whereby He implies Himself again to be equal to the Father, if at least the not believing Him makes it *adulterous*.

[2.] Then, after His reproach, what saith He? *There shall no sign be given to it, but the sign of Jonas the Prophet.* Now is He striking the first note of the doctrine of His resurrection, and confirming it by the type.

What then? one may say; was no sign given it? None was given to it on asking. For not to bring in them did He work His signs, (for He knew them to be hardened,) but in order to amend others. Either then this may be said, or that they were not to receive such a sign as that was. For a sign did befal them, when by their own punishment they learnt His power. Here then He speaks as threatening, and with this very meaning obscurely conveyed: as if He said, Innumerable benefits have I shewed forth, none of these hath drawn you to Me, neither were ye willing to adore My power. Ye shall know therefore My might by the contrary tokens, when ye shall see your city cast down to the ground,

the walls also dismantled, the temple become a ruin; when ye shall be cast out both from your former citizenship and freedom, and shall again go about every where, houseless and in exile. (For all these things came to pass after the cross.) These things therefore shall be to you for great signs. And indeed it is an exceeding great sign, that their ills remain unchanged; that although ten thousand have attempted it, no one hath been able to reverse[1] the judgment once gone forth against them. MATT. XII. 4

[1] διορθῶσαι

All this however He saith not, but leaves it to after time to make it clear to them, but for the present He is making trial of[2] the doctrine of His resurrection, which they were to come to know by the things which they should afterwards suffer.

[2] γυμνάζει

For as Jonas, saith He, *was three days and three nights in the whale's belly. so shall the Son of man be three days and three nights in the heart of the earth.* Thus, He said not indeed openly that He should rise again, since they would have even laughed Him to scorn, but He intimated it in such manner, that they might believe Him to have foreknown it. For as to their being aware of it, they say to Pilate, *That deceiver said*, these are their words, *while He was yet alive, After three days I will rise again*[3]; and yet we know His disciples were ignorant of this; even as they had been beforehand more void of understanding than these: wherefore also these became self-condemned. v. 40.

[3] Matt. 27, 63.

But see how exactly He expresses it, even though in a dark saying. For He said not, "In the earth," but, *In the heart of the earth;* that He might designate His very sepulchre, and that no one might suspect a mere semblance[a]. And for this intent too did He allow three days, that the fact of His death might be believed. For not by the Cross only doth He make it certain, and by the sight of all men, but also by the time of those days. For to the Resurrection indeed all succeeding time was to bear witness; but the Cross, unless it had at the time many signs bearing witness to it, would have been disbelieved; and with this disbelief would have gone utter disbelief of the Resurrection also. Therefore He calls it also a sign. But had He not been

[a] δόκησιν: so Δοκηταὶ was the name of those heretics who denied the reality of our Lord's incarnation and death.

Homil. XLIII. 2, 3.

crucified, the sign would not have been given. For this cause too He brings forward the Type, that the Truth may be believed. For tell me, was Jonah in the whale's belly a mere appearance? Nay, thou canst not say so. Therefore neither was Christ in the heart of the earth such. For surely the Type is not in truth, and the Truth in mere appearance. For this cause we every where shew forth His death, both in the Mysteries, and in Baptism, and in all the rest. Therefore Paul also cries with a clear voice, *God forbid that I should glory, save in the cross of our Lord Jesus Christ*[1].

[1] Gal. 6, 14.

Whence it is clear, that they who are diseased in Marcion's way are children of the devil, blotting out these truths, to avoid the annulling whereof Christ did so many things, while to have them annulled the devil took such manifold pains: I mean, His Cross and His Passion.

[3.] Therefore He said elsewhere also, *Destroy this temple, and in three days I will raise it up*[2]: and, *The days will come when the Bridegroom shall be taken away from them*[3]: and here, *There shall no sign be given it, but the sign of Jonas the Prophet:* declaring both that He should die for them, and that they would profit nothing; for this He afterwards declared. Nevertheless, even with this knowledge He died: so great was His tender care.

[2] John 2, 19.

[3] Matt. 9, 15.

For to hinder thy supposing that the result would be such with the Jews as with the Ninevites; that they would be converted, and that as in their case He established the tottering city, and converted the barbarians, so these too should turn unto Him after His resurrection; hear how He declares altogether the contrary. For that they should reap no good from hence in respect of their own benefit, but rather suffer incurable ills, this too He went on to declare by the parable of the evil spirit.

But for the present He is justifying their future sufferings, signifying that they would suffer justly. For their calamities and their desolation He represents by that similitude; but up to this time He is indicating the justice of their having to suffer all these things: which also in the Old Testament was His wont. Thus when about to destroy Sodom, He first defended Himself to Abraham, by shewing the desolation and rareness of virtue, when indeed not even ten men were

found in so many cities, who had made it their rule to live chastely. And to Lot also in like manner, He first signifies their inhospitality and their unnatural lusts, and then He brings the fire on them. And with regard to the deluge again He did the self-same thing, by His acts excusing Himself to Noah. And also to Ezekiel[1] in like manner, when He caused him dwelling in Babylon to see men's evil deeds in Jerusalem. And yet again to Jeremiah, when He said, *Pray not*, excusing Himself He added, *Seest thou not what they do*[2]? And every where He doeth the self-same thing, as here also.

Matt. XII 41.

[1] Ezek. 8, 5. &c.

[2] Jer. 7, 16. 17.

For what saith He? *The men of Nineveh shall rise up, and shall condemn this generation, because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here.* v. 41.

For he was a servant, but I am the Master; and he came forth from the whale, but I rose from death; and he proclaimed destruction, but I am come preaching the good tidings of the kingdom. And they indeed believed without a sign, but I have exhibited many signs. And they indeed heard nothing more than those words, but I have given a spring to every kind of self-denial. And he came being ministered unto, but I the very Master and Lord of all am come not threatening, not demanding an account, but bringing pardon. And they were barbarians, but these have conversed with unnumbered Prophets. And of him no man had foretold, but of Me all, and the facts agreed with their words. And he indeed, when he was to go forth, ran away that he might not be ridiculed; but I, knowing that I am both to be crucified and mocked, am come. And while he did not endure so much as to be reproached for them that were saved, I underwent even death, and that the most shameful death, and after this I sent others again. And he was a strange sort of person, and an alien, and unknown; but I a kinsman after the flesh, and of the same forefathers. And many more topics too might any one collect, were he to seek diligently for more.

But He stops not even at this, but adds also another example, saying,

And the queen of the south shall rise up in judgment with v. 42.

Homil. XLIII. 3, 4.

this generation, and shall condemn them, because she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.

This was more than the former. For Jonah went unto them, but the queen of the south waited not for Solomon to come to her, but went herself unto him, although she was both a woman, and a barbarian, and at so great a distance, no threat laid upon her, nor being in fear of death, but simply through the love of wise words. *But behold even a greater than Solomon is here.* For in that case the woman came, but here I have come. And she indeed rose up from the uttermost parts of the earth, but I go about cities and villages. And his discourse was of trees and various kinds of wood, which could do no great good to his visitor: but Mine, of secret things, and most awful mysteries.

[4.] When therefore He had condemned them, having proved most amply that they were sinning inexcusably, and that their disobedience arose from their own perverseness, not from their Teacher's inability, and when He had demonstrated this as well by many other arguments, as also by the Ninevites, and by the Queen; then He speaks also of the punishment that should overtake them, darkly indeed, yet He doth speak of it, interweaving an intense fear in His narration.

v.43,44, 45. *For when*, saith He, *the unclean spirit is gone out of the man, he walketh through dry places, seeking rest; and finding none, he saith, I will return to my house from whence I came out; and when he is come, he findeth it empty, and swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this generation.*

By this He signifies, that not only in the world to come, but here too they should suffer most grievously. For since He had said, *The men of Nineveh shall rise up in judgment, and shall condemn this generation;* lest, on account of the postponement of the time, they should despise and grow more careless, by this He brings His terror close upon them. Wherewith the Prophet Hosea likewise threatening them, said, that they should be *even as the Prophet that is*

beside himself, the man that is carried away by a spirit[1]; that is to say, as the madmen, and distracted by evil spirits, even the false prophets. For here, by *a Prophet that is beside himself*, he means the false prophet, such as are the augurs. Much to the same effect Christ also tells them, that they shall suffer the utmost evils. [1] Matt. XII. 44. [1] Hosea 9, 7. LXX.

Seest thou how from every thing He urges them to attend to His sayings; from things present, from things to come; by those who had approved themselves, (the Ninevites, I mean, and that Queen,) and by the offending Tyrians and Sodomites? This did the Prophets likewise, bringing forward the sons of the Rechabites[2], and the bride that forgetteth not her proper ornament and her girdle[3], and *the ox that knoweth his owner, and the ass that remembereth his crib*[4]. Even so here too, when He had by a comparison set forth their perverseness, he speaks afterwards of their punishment also. [2] Jer. 35, 2. [3] ib. 2, 32. στηθοδεσμίδος [4] Is. 1, 3.

What then can the saying mean? As the possessed, saith He, when delivered from that infirmity, should they be at all remiss, draw upon themselves their delusion more grievous than ever: even so is it with you. For before also ye were possessed by a devil, when ye were worshipping idols, and were slaying your sons to the devils, exhibiting great madness; nevertheless I forsook you not, but cast out that devil by the Prophets; and again in My own person I am come, willing to cleanse you more entirely. Since then you will not attend, but have wrecked yourselves in greater wickedness; (for to kill Prophets was a crime not nearly so great and grievous as to slay Him;) therefore your sufferings will be more grievous than the former, those at Babylon, I mean, and in Egypt, and under the first Antiochus. Because what things befel them in the time of Vespasian and Titus, were very far more grievous than those. Wherefore also He said, *There shall be great tribulation, such as never was, neither shall be*[5]. But not this only doth the illustration declare, but that they should be also utterly destitute of all virtue, and more assailable by the power of the devils, than at that time. For then even although they sinned, yet were there also among them such as acted uprightly, and God's providence was present with them, and the grace of the Spirit, [5] Matt. 24, 21.

HOMIL. XLIII. 4, 5.

tending, correcting, fulfilling all Its part; but now of this guardianship too they shall be utterly deprived; so He tells them; so that there is now both a greater scarcity of virtue, and a more intense affliction, and a more tyrannical operation of the devils.

Ye know accordingly even in our generation, when he who surpassed all in impiety, I mean Julian, was transported with his fury, how they ranged themselves with the heathens, how they courted their party. So that, even if they seem to be in some small degree chastened now, the fear of the Emperors makes them quiet; since, if it were not for that, far worse than the former had been their daring. For in all their other evil works they surpass their predecessors; sorceries, magic arts, impurities, they exhibit in great excess. And amongst the rest, moreover, strong as is the curb which holds them down, they have often made seditions, and risen up against kings, which has resulted in their being pierced through with the worst of evils.

Where now are they that seek after signs? Let them hear that a considerate mind is needed, and if this be wanting, signs are of no profit. See, for instance, how the Ninevites without signs believed, while these, after so many miracles, grew worse, and made themselves an habitation of innumerable devils, and brought on themselves ten thousand calamities; and very naturally. For when a man, being once delivered from his ills, fails to be corrected, he will suffer far worse than before. Yea, therefore He said, *he finds no rest*, to indicate, that positively and of necessity such an one will be overtaken by the ambush of the devils. Since surely by these two things he ought to have been sobered, by his former sufferings, and by his deliverance; or rather a third thing also is added, the threat of having still worse to endure. But yet by none of these were they made better.

[5.] All this might be seasonably said, not of them only, but of us also, when after having been enlightened[1], and delivered from our former ills, we again cleave unto the same wickedness, for more grievous also thenceforth will be the punishment of our subsequent sins. Therefore to the sick of the palsy also Christ said, *Behold, thou art made whole; sin no more, lest a worse thing come unto thee*[2]; and this to a man

[1] Heb.6, 4.

[2] John 5, 14.

who was thirty-eight years in his infirmity. And what, one might ask, was he to suffer worse than this? Something far worse, and more intolerable. For far be it from us, that we should endure as much as we are capable of enduring. For God is at no loss for inflictions. For according to the greatness of His mercy, so also is His wrath. MATT. XII.44.

With this He charges Jerusalem also by Ezekiel. *I saw thee*, saith He, *polluted in blood; and I washed thee, and anointed thee; and thou hadst renown for thy beauty; and thou pouredst out thy fornications*, saith He, *on those who dwell near thee*[1], wherefore also the more grievous are His threatenings to thee when thou sinnest. [1] Ezek. 16, 6. 9. 14. 26.

But from hence infer not thy punishment only, but also the boundless longsuffering of God. How often at least have we put our hands to the same evil deeds, and yet He suffers long! But let us not be sanguine, but fear; since Pharaoh too, had he been taught by the first plague, would not have experienced the later ones; he would not afterwards have been drowned, his host and all together.

And this I say, because I know many, who like Pharaoh are even now saying, *I know not God*[2], and making those that are in their power cleave to the clay and to the bricks. How many, though God bids them assuage their *threatening*[3], cannot bear so much as to relax the toil! [2] Exod. 5, 2. [3] Ephes. 6, 9.

"But we have no Red Sea now, to pass through afterwards." But we have a sea of fire, a sea not like that, either in kind or in size, but far greater and fiercer, having its waves of fire, of some strange and horrible fire. A great abyss is there, of most intolerable flame. Since every where fire may be seen roving quickly round, like some savage wild beast. And if here this sensible and material fire leaped like a wild beast out of the furnace, and sprang upon those who were sitting without[4], what will not that other fire do to such as have fallen into it? [4] Dan. 3, 22.

Concerning that Day, hear the Prophets, saying, *The day of the Lord is incurable, full of anger and wrath*[5]. For there will be none to stand by, none to rescue, no where the face of Christ, so mild and calm. But as those who work in the mines are delivered over to certain cruel men, and see none of their friends, but those only that are set over them; [5] Is. 13, 9.

HOMIL. XLIII. 5—7.

so will it be then also: or rather not so, but even far more grievous. For here it is possible to go unto the king, and entreat, and free the condemned person: but there, no longer; for He permits it not, but they continue in the scorching[1] torment, and in so great anguish, as it is not possible for words to tell. For if, when any are in flames here, no speech can describe their sharp pangs, much less theirs, who suffer it in that place: since here indeed all is over in a brief point of time, but in that place there is burning indeed, but what is burnt is not consumed.

[1] ἀποτηγανιζόμενοι.

What then shall we do there? For to myself also do I say these things.

[6.] "But if thou," saith one, "who art our teacher, speakest so of thyself, I care no more; for what wonder, should I be punished?" Nay, I entreat, let no man seek this consolation; for this is no refreshment at all. For tell me; was not the devil an incorporeal power? Was he not superior to men? Yet he fell away. Is there any one who will derive consolation from being punished along with him? By no means. What of all who were in Egypt? did they not see those also punished who were in high places, and every house in mourning? Were they then hereby refreshed, and comforted? No surely; and it is manifest by what they did afterwards, as men tortured by some kind of fire, rising up together against the king, and compelling him to cast out the people of the Hebrews.

Yea, and very unmeaning is this saying, to suppose that it gives comfort to be punished with all men, to say, "As all, so I too." For why should I speak of hell? Think, I pray you, of those that are seized with gout, how, when they are racked by sharp pain, though you shew them ten thousand suffering worse, they do not so much as take it into their mind. For the intensity of their anguish allows not their reason any leisure for thinking of others, and so finding consolation. Let us not then feed ourselves with these cold hopes. For to receive consolation from the ills of our neighbours, takes place in ordinary sufferings; but when the torment is excessive, and all our inward parts full of tempest, and the soul is now come to be unable so much as to know itself, whence shall it derive consolation? So that all these sayings are an

absurdity, and fables of foolish children. For this, of which thou speakest, takes place in dejection, and in moderate dejection, when we are told, "the same thing hath befallen such an one;" but sometimes not even in dejection: now if in that case it hath no strength, much less in the anguish and burthen unspeakable, which *the gnashing of teeth* indicates. MATT. XII.44.

And I know that I am galling you, and giving you pain by these words; but what can I do? For I would fain not speak thus, but be conscious of virtue both in myself, and in all of you; but since we are in sins, the more part of us, who will grant me ability to pain you indeed, and to penetrate the understanding of them that hear me? Then might I so be at rest. But now I fear lest any despise my sayings, and their punishments become the greater for their indifferent way of hearing. Since, when a master utters a threat, should one of the fellow-servants hear and make light of his menace, not without punishment would he hasten by him, provoked as he is, but rather it would be a ground for increasing his chastisement. Wherefore I entreat you, let us pierce our own hearts, when we hear His sayings regarding Hell. For nothing is more delightful than this discourse, by how much nothing is more bitter than the reality. But how delightful to be told of Hell? one may ask. Because it were so far from delight to fall into Hell, which result, our words that appear so galling, keep off. And before this they furnish another pleasure: in that they brace up our souls, and make us more reverent, and elevate the mind, and give wings to the thoughts, and cast out the desires that so mischievously beset us; and the thing becomes a cure.

[7.] Wherefore, to proceed, together with the punishment let me speak also of the shame. For as the Jews shall then be condemned by the Ninevites, so we too by many that seem beneath us now.

Let us imagine then how great the mockery, how great the condemnation; let us imagine, and cast some foundation at length, some door of repentance.

To myself I say these things, to myself first I give this advice, and let no one be angry, as though he were con-

Homil. XLIII. 7.

demned. Let us enter upon the narrow way. How long shall it be luxury? how long sloth? Have we not had enough of indolence, mirth, procrastination? Will it not be the same over again, feasting, and surfeiting, and expense, and wealth, and acquisitions, and buildings? And what is the end? Death. What is the end? Ashes, and dust, and coffins, and worms.

Let us shew forth then a new kind of life. Let us make earth, heaven; let us hereby shew the Greeks, of how great blessings they are deprived. For when they behold in us good conversation, they will look upon the very face of the Kingdom of Heaven. Yea, when they see us gentle, pure from wrath, from evil desire, from envy, from covetousness, rightly fulfilling all our other duties, they will say, "If the Christians are become angels here, what will they be after their departure hence? if where they are strangers they shine so bright, how great will they become when they shall have won their native land!" Thus they too will be reformed, and the word of godliness *will have free course*[1], not less than in the Apostles' times. For if they, being twelve, converted entire cities and countries; were we all to become teachers by our careful conduct, imagine how high our cause will be exalted. For not even a dead man raised so powerfully attracts the Greek, as a person practising self-denial. At that indeed he will be amazed, but by this he will be profited. That is done, and is past away; but this abides, and is constant culture to his soul.

[1] 2 Thess. 3, 1.

Let us take heed therefore to ourselves, that we may gain them also. I say nothing burdensome. I say not, do not marry. I say not, forsake cities, and withdraw thyself from public affairs; but being engaged in them, shew virtue. Yea, and such as are busy in the midst of cities, I would fain have more approved than such as have occupied the mountains. Wherefore? Because great is the profit thence arising. *For no man lighteth a candle, and setteth it under the bushel*[2]. Therefore I would that all the candles were set upon the candlestick, that the light might wax great.

[2] Matt. 5, 15. Luke 11, 33.

Let us kindle then His fire; let us cause them that are sitting in darkness to be delivered from their error. And tell

me not, " I have a wife, and children belonging to me, and am master of a household, and cannot duly practise all this." For though thou hadst none of these, yet if thou be careless, all is lost; though thou art encompassed with all these, yet if thou be earnest, thou shalt attain unto virtue. For there is but one thing that is wanted, the preparation of a generous mind; and neither age, nor poverty, nor wealth, nor reverse of fortune, nor any thing else, will be able to impede thee. Since in fact both old and young, and men having wives, and bringing up children, and working at crafts, and serving as soldiers, have duly performed all that is enjoined. For so Daniel was young, and Joseph a slave, and Aquila wrought at a craft, and the woman who sold purple was over a workshop, and another was the keeper of a prison, and another a centurion, as Cornelius; and another in ill health, as Timothy; and another a runaway, as Onesimus; but nothing proved an hindrance to any of these, but all were approved, both men and women, both young and old, both slaves and free, both soldiers and people. MATT. XII.44.

Let us not then make vain pretexts, but let us provide a throughly good mind, and whatsoever we may be, we shall surely attain to virtue, and arrive at the good things to come; by the grace and love towards man of our Lord Jesus Christ, with Whom be unto the Father, together with the Holy Ghost, glory, might, honour, now and ever, and world without end. Amen.

HOMILY XLIV.

MATT. xii. 46—49.

While He yet talked to the people, behold His mother and His brethren stood without, desiring to speak with Him. Then one said unto Him, Behold Thy mother and Thy brethren stand without, desiring to speak with Thee. But He answered and said unto him that told Him, Who is My mother, and My brethren? And He stretched forth His hand towards His disciples, and said, Behold My mother and My brethren.

THAT which I was lately saying, that when virtue is wanting all things are vain, this is now also pointed out very abundantly. For I indeed was saying, that age and nature, and to dwell in the wilderness, and all such things, are alike unprofitable, where there is not a good mind; but to-day we learn in addition another thing, that even to have borne Christ in the womb, and to have brought forth that marvellous birth, hath no profit, if there be not virtue.

And this is hence especially manifest. *For while He yet talked to the people*, it is said, *one told Him, Thy mother and Thy brethren seek Thee. But He saith, Who is My mother, and who are My brethren?*

And this He said, not as being ashamed of His mother, nor denying her that bare Him; for if He had been ashamed of her, He would not have passed through That Womb; but as declaring that she hath no advantage from this, unless she do all that is required to be done. For in fact that which she had assayed to do, was of superfluous vanity; in

that she wanted to shew the people, that she hath power and authority over her Son, imagining not as yet any thing great concerning Him; whence also her unseasonable approach. See at all events both her self-confidence[1] and theirs[a]. Since when they ought to have gone in, and listened with the multitude; or if they were not so minded, to have waited for His bringing His discourse to an end, and then to have come near; they call Him out, and do this before all, evincing a superfluous vanity, and wishing to make it appear, that with much authority they enjoin Him. And this too the Evangelist shews that he is blaming, for with this very allusion did he thus express himself, *While He yet talked to the people;* as if he should say, What? was there no other opportunity? Why, was it not possible to speak with Him in private?

MATT. XIII. 4. 9.

[1] ἀποδοκίαν.

And what was it they wished to say? For if it were touching the doctrines of the truth, they ought to have propounded these things publicly, and stated them before all, that the rest also might have the benefit: but if about other matters that concerned themselves, they ought not to have been so urgent. For if He suffered not the burial of a father, lest the attendance on Him should be interrupted, much less ought they to have stopped His discourse to the people, for things that were of no importance. Whence

[a] "It seems to me that the person bringing the message was not simply doing so on occasion given, but was laying a snare for our Saviour, to see whether he would prefer flesh and blood to His spiritual task. Our Lord therefore did not think scorn to come out, as disavowing mother and brethren, but He speaks as answering one who was laying a snare for Him..... Not, as Marcion and Manichæus say, did He deny His mother, that we should esteem Him born of a phantom, but He preferred the Apostles to His kindred." St. Jer. in loc. "Some pestilent heretics would maintain from this passage, that our Lord had no mother, and do not perceive that it follows, on comparison of another text," (S. Matt. 23, 9.) "that neither have His disciples fathers. Because, as He said Himself, "Who is My Mother?" so He taught them, saying, "Call no man your father on earth." S. Aug. in Ps. 9. §. 31. [He speaks] "not as defrauding His Mother of her due honour, but indicates for what kind of maternity the Virgin is pronounced to be Blessed. For if he who hears the Word of God and keeps it is His brother, and sister, and mother, and Christ's Mother had both these, evidently this was the maternity in respect of which His Mother was to be blessed. For to hear the Word of God and keep it belongs to a pure soul, looking altogether towards God. And since it was no ordinary woman whom God selected to become the Mother of Christ, but her who in virtues held a place higher than all women, therefore Christ also willed His Mother to be called Blessed from this virtue, whereby she was deemed worthy to become a Virgin Mother." Quæst. et Resp. ad Orthod. ap. S. Just. Mart. p. 485. Ed. Morell. 1736.

Homil. XLIV. 1, 2.

it is clear, that nothing but vainglory led them to do this; which John too declares, by saying, *Neither did His brethren believe on Him*[1]; and some sayings too of theirs he reports, full of great folly; telling us that they were for dragging Him to Jerusalem, for no other purpose, but that they themselves might reap glory from His miracles. *For if thou do these things*, it is said, *shew Thyself to the world. For there is no man that doeth any thing in secret, and seeketh himself to be manifest*[b]; when also He Himself rebuked them, attributing it to their carnal mind. That is, because the Jews were reproaching Him, and saying, *Is not This the carpenter's son, Whose father and mother we know? and His brethren, are not they with us*[2]? they, willing to throw off the disparagement caused by His birth, were calling Him to the display of His miracles.

[1] John 7, 5.

[2] Matt. 13, 55. 56.

For this cause He quite repels them, being minded to heal their infirmity; since surely, had it been His will to deny His mother, He would have denied her then, when the Jews were reproaching Him. But as it is, we see that He takes so great care of her, as even at the very Cross to commit her to the disciple whom He loved most of all, and to give him a great charge concerning her.

But now He doth not so, out of care for her, and for His brethren. I mean, because their regard for Him was as towards a mere man, and they were vainglorious, He casts out the disease, not insulting, but correcting them.

But do thou, I pray, examine not the words only, which contain a moderate reproof, but also the unbecoming conduct of His brethren, and the boldness, wherewith they had been bold, and Who was the Person reproving it, no mere man, but the Only-Begotten Son of God; and with what purpose He reproved; that it was not with intent to drive them to perplexity, but to deliver them from the most tyrannical passion, and to lead them on by little and little to the right idea concerning Himself, and to convince her that He was not her Son only, but also her Lord: so wilt thou perceive that the reproof is in the highest degree both becoming Him, and profitable to her, and withal having in it much gentleness. For He said not, "Go thy way, tell My mother, thou art not My mother,"

[b] John 7, 4. φανερὸς εἶναι, rec. text. ἐν παῤῥησίᾳ εἶναι.

but He addresses Himself to the person that told Him; saying, *Who is My mother?* together with the things that have been mentioned, providing for another object also. What then is that? That neither they nor others, confiding in their kindred, should neglect virtue. For if she is nothing profited by being His mother, were it not for that quality in her, hardly will any one else be saved by his kindred. For there is one only nobleness, to do the will of God. This kind of noble birth is better than the other, and more real. MATT. XIII. 4. 9.

[2.] Knowing therefore these things, let us neither pride ourselves on children that are of good report, unless we have their virtue; nor upon noble fathers, unless we be like them in disposition. For it is possible, both that he who begat a man should not be his father, and that he who did not beget him should be. Therefore in another place also, when some woman had said, *Blessed is the womb that bare Thee, and the paps which Thou hast sucked;* He said not, "The womb bare me not, neither did I suck the paps," but this, *Yea rather, blessed are they that do the will of My Father*[1]. Seest thou how on every occasion He denies not the affinity by nature, but adds that by virtue? And His forerunner too, in saying, *O generation of vipers, think not to say, We have Abraham to our father*[2], means not this, that they were not naturally of Abraham, but that it profits them nothing to be of Abraham, unless they had the affinity by character; which Christ also declared, when He said, *If ye were Abraham's children, ye would do the works of Abraham*[3]; not depriving them of their kindred according to the flesh, but teaching them to seek after that affinity which is greater than it, and more real. [1] Luke 11, 27. 28. [2] Matt. 3, 7. 9. [3] John 8, 39.

This then He establishes here also, but in a manner less invidious, and more measured, as became Him speaking to His mother. For He said not at all, "She is not My mother, nor are those My brethren, because they do not My will;" neither did He declare and pronounce judgment against them; but He yet left in it their own power to choose, speaking with the gentleness that becomes Him.

For he that doeth, saith He, *the will of My Father, this is My brother, and sister, and mother.* ver. 50.

Homil. XLIV. 2—4.

Wherefore if they desire to be such, let them come this way. And when the woman again cried out, saying, *Blessed is the womb that bare Thee*, He said not, "She is not My mother," but, "If she wishes to be blessed, let her do the will of My Father. For such a one is both brother, and sister, and mother."

Oh honour! Oh virtue! Unto what a height doth she lead up him that follows after her! How many women have blessed that holy Virgin, and her womb, and prayed that they might become such mothers, and give up all! What then is there to hinder? For behold, He hath marked out a spacious road for us; and it is granted not to women only, but to men also, to be of this rank, or rather of one yet far higher. For this makes one His mother much more, than those pangs did. So that if that were a subject for blessing, much more this, inasmuch as it is also more real. Do not therefore merely desire, but also in the way that leads thee to thy desire walk thou with much diligence.

[3.] Having then said these words, *He came out of the house*. Seest thou, how He both rebuked them, and did what they desired? Which He did also at the marriage[1]. For there too He at once reproved her asking unseasonably, and nevertheless did not gainsay her; by the former correcting her weakness, by the latter shewing His kindly feeling toward His mother. So likewise on this occasion too, He both healed the disease of vainglory, and rendered the due honour to His mother, even though her request was unseasonable.

[1] John 2, 1—11.

c. 13, 1. *For in the same day*, it is said, *went Jesus out of the house, and sat by the sea side.*

Why, if ye desire, saith He, to see and hear, behold I come forth and discourse. Thus having wrought many miracles, He affords again the benefit of His doctrine. And He *sits by the sea*, fishing, and getting into His net them that are on the land.

But He *sat by the sea*, not without a purpose; and this very thing the Evangelist has darkly expressed. For to indicate that the cause of His doing this was a desire to order His auditory with exactness, and to leave no one behind His back, but to have all face to face,

v. 2. *And great multitudes*, saith He, *were gathered together*

unto Him, so that He went into a ship and sat, and the whole multitude stood on the shore. MATT. XIII. 2—4.

And having sat down there, He speaks by parables.

And He spake, it says, *many things unto them in parables.* v. 3.

And yet on the mount, we know, He did no such thing, neither did He weave His discourse with so many parables, for then there were multitudes only, and a simple people; but here are also Scribes and Pharisees.

But do thou mark, I pray thee, what kind of parable He speaks first, and how Matthew puts them in their order. Which then doth He speak first? That which it was most necessary to speak first, that which makes the hearer more attentive. For because He was to discourse unto them in dark sayings, He throughly rouses His hearers' mind first by His parable. Therefore also another Evangelist saith that He reproved them, because they do not understand; saying, *How knew ye not the parable?* But not for this cause only Mark 4, 13. doth He speak in parables, but that He may also make His discourse more vivid, and fix the memory of it in them more perfectly, and bring the things before their sight. In like manner do the Prophets also.

[4.] What then is the parable? *Behold,* saith He, *a sower went forth to sow.* Whence went He forth, Who is present every where, Who fills all things? or how went He forth? Not in place, but in condition and dispensation to usward, coming nearer to us by His clothing Himself with flesh. For because we could not enter, our sins fencing us out from the entrance, He comes forth unto us. And wherefore came He forth? to destroy the ground teeming with thorns? to take vengeance upon the husbandmen? By no means; but to till and tend it, and to sow the word of godliness. For by seed here He means His doctrine, and by land, the souls of men, and by the sower, Himself.

What then comes of this seed? Three parts perish, and one is saved.

And when He sowed, some seeds fell, He saith, *by the way side; and the fowls came and devoured them up.* v. 4.

He said not, that He cast them, but that *they fell.*

And some upon the rock, where they had not much earth; and forthwith they sprang up, because they had no deepness v. 5—9.

HOMIL. XLIV. 4, 5.

of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among the thorns, and the thorns sprang up, and choked them. But others fell on the good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear let him hear.

A fourth part is saved; and not this all alike, but even here great is the difference.

Now these things He said, manifesting that He discoursed to all without grudging. For as the sower makes no distinction in the land submitted to him, but simply and indifferently casts his seed; so He Himself too makes no distinction of rich and poor, of wise and unwise, of slothful or diligent, of brave or cowardly; but He discourses unto all, fulfilling His part, although foreknowing the results; that it may be in His power to say, *What ought I to have done, that I have not done*[1]? And the Prophets speak of the people as of a vine; *For My Beloved*, it is said, *had a vineyard*[2]; and, *He brought a vine out of Egypt*[3]; but He, as of seed. What could this be to shew? That obedience now will be quick and easier, and will presently yield its fruit.

[1] Is. 5, 4.
[2] Is. 5, 1.
[3] Ps. 80, 8.

But when thou hearest, *The sower went forth to sow*, think it not a needless repetition. For the sower frequently goes forth for some other act also, either to plough, or to cut out the evil herbs, or to pluck up thorns, or to attend to some such matter; but He went forth to sow.

Whence then, tell me, was the greater part of the seed lost? Not through the sower, but through the ground that received it; that is, the soul that did not hearken.

And wherefore doth He not say, Some the careless received, and lost it; some the rich, and choked it, and some the superficial, and betrayed it? It is not His will to rebuke them severely, lest He should cast them into despair, but He leaves the reproof to the conscience of His hearers.

And this was not the case with the seed only, but also with the net; for that too produced many that were unprofitable.

[5.] But this parable He speaks, as anointing His disciples, and to teach them, that even though the lost be more than such as receive the word, yet they are not to

despond. For this was the case even with their Lord, and He who fully foreknew that these things should be, did not desist from sowing. MATT. XIII. 19—21.

And how can it be reasonable, saith one, to sow among the thorns, on the rock, on the wayside? With regard to the seeds and the earth it can not be reasonable; but in the case of men's souls and their instructions, it hath its praise, and that abundantly. For the husbandman indeed would reasonably be blamed for doing this; it being impossible for the rock to become earth, or the wayside not to be a wayside, or the thorns, thorns; but in the things that have reason it is not so. There is such a thing as the rock changing, and becoming rich land; and the wayside being no longer trampled on, nor lying open to all that pass by, but that it may be a fertile field; and the thorns may be destroyed, and the seed enjoy full security. For had it been impossible, this Sower would not have sown. And if the change did not take place in all, this is no fault of the Sower, but of them who are unwilling to be changed: He having done His part: and if they betrayed what they received of Him, He is blameless, the Exhibitor of such love to man.

But do thou mark this, I pray thee; that the way of destruction is not one only, but there are differing ones, and wide apart from one another. For they that are like the wayside are the coarse-minded[1], and indifferent, and careless; but those on the rock such as fail from weakness only.

[1] βάναυσοι

For that which is sown upon the stony places, saith He, *the same is he that heareth the word, and anon with joy receiveth it. Yet hath he not root in himself, but dureth for a while; but when tribulation or persecution ariseth because of the word, by and by he is offended! When any one*, so He saith, *heareth the word of Truth and understandeth it not, then cometh the wicked one, and catcheth that which was sown out of his heart. This is he that is sown by the wayside*[2]. v. 20.21.

[2] v. 19.

Now it is not the same thing for the doctrine to wither away, when no man is evil entreating, or disturbing its

HOMIL. XLIV. 5—7.

foundations, as when temptations press upon one. But they that are likened to the thorns, are much more inexcusable than these.

[6.] In order then that none of these things may befal us, let us by zeal and continual remembrance cover up the things that are told us. For though the devil do catch them away, yet it rests with us, whether they be caught away; though the plants wither, yet it is not from the heat this takes place; (for He did not say, because of the heat it withered, but, *because it had no root;*) although His sayings are choked, it is not because of the thorns, but of them who suffer them to spring up. For there is a way, if thou wilt, to check this evil growth, and to make the right use of our wealth. Therefore He said not, "the world," but *the care of the world;* nor "riches," but *the deceitfulness of riches.*

Let us not then blame the things, but the corrupt mind. For it is possible to be rich and not to be deceived; and to be in this world, and not to be choked with its cares. For indeed riches have two contrary disadvantages; one, care, wearing us out, and bringing a darkness over us; the other, luxury, making us effeminate.

And well hath He said, *The deceitfulness of riches.* For all that pertains to riches is deceit; they are names only, not attached to things. For so pleasure and glory, and splendid array, and all these things, are a sort of vain show, not a reality.

Having therefore spoken of the ways of destruction, afterwards He mentions the good ground, not suffering them to despair, but giving a hope of repentance, and indicating that it is possible to change from the things before mentioned into this.

And yet if both the land be good, and the Sower one, and the seed the same, wherefore did one bear a hundred, one sixty, one thirty? Here again the difference is from the nature of the ground, for even where the ground is good, great even therein is the difference. Seest thou, that not the husbandman is to be blamed, nor the seed, but the land that receives it? not for its nature, but for its disposition. And herein too, great is His mercy to man, that He doth not

require one measure of virtue, but while He receives the first, and casts not out the second, He gives also a place to the third. MATT. XIII. 21.

And these things He saith, lest they that followed Him should suppose that hearing is sufficient for salvation. And wherefore, one may say, did He not put the other vices also, such as lust, vainglory? In speaking of *the care of this world, and the deceitfulness of riches*, He set down all. Yea, both vainglory and all the rest belong to this world, and to the deceitfulness of riches; such as pleasure, and gluttony, and envy, and vainglory, and all the like.

But He added also the *way* and the *rock*, signifying that it is not enough to be freed from riches only, but we must cultivate also the other parts of virtue. For what if thou art free indeed from riches, yet art soft and unmanly? and what if thou art not indeed unmanly, but art remiss and careless about the hearing of the word? Nay, no one part is sufficient for our salvation, but there is required first a careful hearing, and a continual recollection; then fortitude, then contempt of riches, and deliverance from all worldly things.

In fact, His reason for putting this before the other, is because the one is first required; (for *How shall they believe except they hear*[1]? just as we too, except we mind what is said, shall not be able so much as to learn what we ought to do:) after that, fortitude, and the contempt of things present. [1] Rom. 10, 14.

[7.] Hearing therefore these things, let us fortify ourselves on all sides, regarding His instructions, and striking our roots deep, and cleansing ourselves from all worldly things. But if we do the one, neglecting the other, we shall be nothing bettered; for though we perish not in one way, yet shall we in some other. For what signifies our not being ruined by riches, if we are by indolence: or not by indolence, if we are by softness. For so the husbandman, whether this way or that way he lose his crop, equally bewails himself. Let us not then soothe ourselves upon our not perishing in all these ways, but let it be our grief, in whichever way we are perishing.

And let us burn up the thorns, for they choke the word. And this is known to those rich men, who not for these matters alone, but for others also prove unprofitable. For

Homil. XLIV. 7.

having become slaves and captives of their pleasures, they are useless even for civil affairs, and if for them, much more for those of Heaven. Yea, and in two ways hereby our thoughts are corrupted; both by the luxury, and by the anxiety too. For either of these by itself were enough to overwhelm the bark; but when even both concur, imagine how high the billow swells.

And marvel not at His calling our luxury, *thorns*. For thou indeed art not aware of it, being intoxicated with thy passion, but they that are in sound health know that it pricks sharper than any thorn, and that luxury wastes the soul worse than care, and causes more grievous pains both to body and soul. For one is not so sorely smitten by anxiety, as by surfeiting. Since when watchings, and throbbings of the temples, and heaviness in the head, and pangs of the bowels, lay hold of such a man, you may imagine how many thorns these surpass in grievousness. And as the thorns, on whichever side they are laid hold of, draw blood from the hands that seize them, just so doth luxury plague both feet, and hands, and head, and eyes, and in general all our members; and it is withered also, and unfruitful, like the thorn, and hurts much more than it, and in our vital parts. Yea, it brings on premature old age, and dulls the senses, and darkens our reasoning, and blinds the keen sighted mind, and makes the body tumid[1], rendering excessive the deposition of that which is cast away, and gathering together a great accumulation of evils; and it makes the burthen too great, and the load overwhelming; whence our falls are many and continual, and our shipwrecks frequent.

[1] πλαδᾶρόν

For tell me, why pamper thy body? What? are we to slay thee in sacrifice, to set thee on the table? The birds it is well for thee to pamper: or rather, not so well even for them; for when they are fattened, they are unprofitable for wholesome food. So great an evil is luxury, that its mischief is shewn even in irrational beings. For even them by luxury we make unprofitable, both to themselves and to us. For their superfluous flesh is indigestible, and the moister kind of corruption is engendered by that kind of fatness. Whereas the creatures that are not so fed, but live, as one may say, in abstinence, and moderate diet, and in labour and

hardship, these are most serviceable both to themselves and to others, as well for food, as for every thing else. Those, at any rate, who live on them, are in better health; but such as are fed on the others are like them, growing dull and sickly, and rendering their chain more grievous. For nothing is so hostile and hurtful to the body, as luxury; nothing so tears it in pieces, and overloads and corrupts it, as intemperance. MATT. XIII. 21.

Wherefore above all may this circumstance make one amazed at them for their folly, that not even so much care as others shew towards their wine skins, are these willing to evince towards themselves. For those the wine merchants do not allow to receive more than is fit, lest they should burst; but to their own wretched belly these men do not vouchsafe even so much forethought, but when they have stuffed it and distended it, they fill all, up to the ears, up to the nostrils, to the very throat itself, thereby pressing into half its room the spirit, and the power that directs the living being. What? was thy throat given thee for this end, that thou shouldest fill it up to the very mouth, with wine turned sour, and all other corruption? Not for this, O man, but that thou shouldest above all things sing to God, and offer up the holy prayers, and read out the divine laws, and give to thy neighbours profitable counsel. But thou, as if thou hadst received it for this end, dost not suffer it to have leisure for that ministry, so much as for a short season, but for all thy life subjectest it to this evil slavery. And as if any man having had a lyre given him with golden strings, and beautifully constructed, instead of awakening with it the most harmonious music, were to cover it over with much dung and clay; even so do these men. Now the word, dung, I use not of living, but of luxurious living, and of that great wantonness. Because what is more than necessary is not nourishment, but merely injurious. For in truth the belly alone was made merely for the reception of food; but the mouth, and the throat, and tongue, for other things also, far more necessary than these; or rather, not even the belly for the reception of food simply, but for the reception of moderate food. And this it makes manifest by crying out loudly against us, when we teaze it by this greediness; nor doth it clamour against us only, but also

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avenging that wrong exacts of us the severest penalty. And first it punishes the feet, that bear and conduct us to those wicked revels, then the hands that minister to it, binding them together for having brought unto it such quantities and kinds of provisions; and many have distorted even their very mouth, and eyes, and head. And as a servant receiving an order beyond his power, not seldom out of desperation becomes insolent to the giver of the order: so the belly too, together with these members, often ruins and destroys, from being overstrained, the very brain itself. And this God hath well ordered, that from excess so much mischief should arise; that when of thine own will thou dost not practise self-restraint, at least against thy will, for fear of so great ruin, thou mayest learn to be moderate.

Knowing then these things, let us flee luxury, let us study moderation, that we may both enjoy health of body, and having delivered our soul from all infirmity, may attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XLV.

MATT. xiii. 10, 11.

And the disciples came and said unto Him, Why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.

WE have good cause to admire the disciples, how, longing as they do to learn, they know when they ought to ask. For they do it not before all: and this Matthew shews by saying, *And they came.* And, as to this assertion not being conjecture, Mark hath expressed it more distinctly, by saying, that *they came to Him privately*[1]. This then His brethren and His mother should also have done, and not have called Him out, and made a display.

[1] Mark 4, 10.

But mark their kindly affection also, how they have much regard for the others, and seek their good first, and then their own. *For why*, it is said, *speakest Thou unto them in parables?* They did not say, Why speakest Thou unto us in parables? Yea, and on other occasions also their kindliness towards men appears in many ways; as when they say, *Send the multitude away*[2]; and, *Knowest thou that they were offended*[3]?

[2] Luke 9, 12.

[3] Matt. 15, 12.

What then saith Christ? *Because it is given unto you*, so He speaks, *to know the mysteries of the Kingdom of Heaven, but to them it is not given.* But this He said, not bringing in necessity, or any allotment[4] made causelessly and at

v. 11.

[4] ἀποκλήρωσις.

HOMIL. XLV. 1, 2.

random, but implying them to be the authors of all their own evils, and wishing to represent that the thing is a Gift, and a Grace bestowed from above.

It by no means follows, however, because it is a gift, that therefore free will is taken away; and this is evident from what comes after. To this purpose, in order that neither the one sort may despair, nor the other grow careless, upon being told that *it is given*, He signifies the beginning to be with ourselves.

v. 12. *For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away, even that which he seemeth to have* [1].

[1] See Luke 8, 18.

And although the saying be full of much obscurity, yet it indicates unspeakable justice. For what He saith is like this; When any one hath forwardness and zeal, there shall be given unto him all things on God's part also: but if he be void of these, and contribute not his own share, neither are God's gifts bestowed. For even *what he seemeth to have*, so He saith, *shall be taken away from him*; God not so much taking it away, as counting him unworthy of His gifts. This we also do; when we see any one listening carelessly, and when with much intreaty we cannot persuade him to attend, it remains for us to be silent. For if we are still to go on, his carelessness is aggravated. But him that is striving to learn, we lead on, and pour in much.

And well said He, *Even that which he seemeth to have.* For he hath not really even this.

Then He also made what He had said more distinct, pointing out the meaning of, *To him that hath, shall be given, but from him that hath not, even that which he seemeth to have, shall be taken away.*

v. 13. *Therefore*, saith He, *speak I to them in parables, because they seeing see not.*

"It were meet then," one may say, "to have opened their eyes, if they see not." Nay, if the blindness were natural, it were meet to open them; but because it was a voluntary and self-chosen blindness, therefore He said not simply, *They see not*, but, *seeing, they see not;* so that the blindness is of their own wickedness. For they saw even devils cast out,

and said, *By Beelzebub prince of the devils He casteth out the devils*[1]. They heard Him guiding them unto God, and evineing His great unanimity with Him, and they say, *This man is not of God*[2]. Since then the judgment they pronounced was contrary both to their sight and hearing, therefore, saith He, the very hearing do I take away from them. For they derive thence no advantage, but rather greater condemnation. For they not only disbelieved, but found fault also, and accused, and laid snares. However, He saith not this, for it is not His will to give disgust in accusing them. Therefore neither at the beginning did He so discourse to them, but with much plainness; but because they perverted themselves, thenceforth He speaks in parables.

MATT. XIII. 14, 15.

[1] Matt. 12, 24.

[2] John 9, 16.

[2.] After this, lest any one should suppose His words to be a mere accusation, and lest men should say, Being our enemy He is bringing these charges and calumnies against us; He introduces the Prophet also, pronouncing the same judgment as Himself.

For in them is fulfilled, saith He, *the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive*[3].

v. 14.

[3] See Is. 6, 9. 10.

Seest thou the Prophet likewise, accusing them with this same accuracy? for neither did He say, Ye see not, but *Ye shall see and not perceive;* nor again, Ye shall not hear, but *Ye shall hear and not understand.* So that they first inflicted the loss on themselves, by stopping their ears, by closing their eyes, by making their heart fat. For they not only failed to hear, but also *heard heavily*, and they did this, He saith,

Lest at any time they should be converted, and I should heal them; describing their aggravated wickedness, and their determined defection from Him. And this He saith to draw them unto Him, and to provoke them, and to signify that if they would convert He would heal them: much as if one should say, "He would not look at me, and I thank him; for if he had vouchsafed me this, I should straightway have given in:" and this he saith, to signify how he would have been reconciled. Even so then here too it is said, *Lest at any time they should convert, and I should heal them;*

v. 15.

Homil. XLV. 2, 3.

implying that both their conversion was possible, and that upon their repentance they might be saved, and that not for His own glory, but for their salvation, He was doing all things.

For if it had not been His will that they should hear and be saved, He ought to have been silent, not to have spoken in parables; but now by this very thing He stirs them up, even by speaking under a veil. *For God willeth not the death of the sinner, but that he should turn unto Him and live*[1].

[1] Ezek. 18, 23.

For in proof that our sin belongs not to nature, nor to necessity and compulsion, hear what He saith to the

v. 16. Apostles, *But blessed are your eyes, for they see, and your ears, for they hear;* not meaning this kind of sight nor hearing, but that of the mind. For indeed these too were Jews, and brought up in the same circumstances; but nevertheless they took no hurt from the prophecy, because they had the root of His blessings well settled in them, their principle of choice, I mean, and their judgment.

Seest thou that, *unto you it is given*, was not of necessity? For neither would they have been blessed, unless the well-doing had been their own. For tell me not this, that it was spoken obscurely; for they might have come and asked Him, as the disciples did: but they would not, being careless and supine. Why say I, they would not? nay, they were doing the very opposite, not only disbelieving, not only not hearkening, but even waging war, and disposed to be very bitter against all He said: which He brings in the Prophet laying to their charge, in the words, *They heard heavily.*

But not such were these; wherefore He also blessed them. And in another way too He assures them again, saying,

v. 17. *For verily I say unto you, many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them;* My coming, He means; My very miracles, My voice, My teaching. For here He prefers them not to these depraved only, but even to such as have done virtuously; yea, and He affirms them to be more blessed even than they. Why can this be? Because not only do these see what the

Jews saw not, but even what those of old desired to see. For they indeed beheld by faith only: but these by sight too, and much more distinctly. MATT. XIII. 23.

Seest thou how again He connects the Old Dispensation with the New, signifying that those of old not only knew the things to come, but also greatly desired them? But had they pertained to some strange and opposing God, they would never have desired them.

Hear ye therefore the parable of the sower, saith He; and He speaks what we before mentioned, of carelessness and attention, of cowardice and fortitude, of wealth and voluntary poverty; pointing out the hurt from the one, and the benefit from the other.

Then of virtue also He brings forward different forms. For being full of love to man, He marked out not one only way, nor did He say, "unless one bring forth an hundred, he is an outcast;" but he that brings forth sixty is saved also, and not he only, but also the producer of thirty. And this He said, making out salvation to be easy.

[3.] And thou then, art thou unable to practise virginity? Be chaste in marriage. Art thou unable to strip thyself of thy possessions? Give of thy substance. Canst thou not bear that burthen? Share thy goods with Christ. Art thou unwilling to yield Him up all? Give Him but the half, but the third part. He is thy brother, and joint-heir, make Him joint-heir with thee here too. Whatsoever thou givest Him, thou wilt give to thyself. Hearest thou not what saith the Prophet? *Them that pertain to thy seed thou shalt not overlook.* But if we must not overlook our kinsmen, much less our Lord, having towards thee, together with His authority as Lord, the claim also of kindred, and many more besides. Yea, for He too hath made thee a sharer in His goods, having received nothing of thee, but having begun with this unspeakable Benefit. What then can it be but extreme senselessness, not even by this Gift to be made kind towards men, not even to give a return for a free Gift, and less things for greater? Thus whereas He hath made thee heir of Heaven, impartest thou not to Him even of the things on earth? He, when thou hadst done no good work, but wert even an enemy, reconciled thee: and dost thou not requite Him, being even a friend and benefactor? Isa. 58, 7. LXX.

Homil. XLV. 3.

Yet surely, even antecedently to the Kingdom, and to all the rest, even for the very fact of His giving, we ought to feel bound to Him. For so servants too, when bidding their masters to a meal, account themselves not to be giving but receiving; but here the contrary hath taken place: not the servant the Lord, but the Lord hath first bidden the servant unto His own table; and dost thou not bid Him, no not even after this? He first hath introduced thee under His own roof; dost thou not take Him in, so much as in the second place? He clad thee, being naked; and dost thou not even after this receive Him being a stranger? He first gave thee to drink out of His own Cup, and dost thou not impart to Him so much as cold water? He hath made thee drink of the Holy Spirit, and dost thou not even soothe His bodily thirst? He hath made thee drink of the Spirit, when thou wast deserving of punishment; and dost thou neglect Him even when thirsty, and this when it is out of His own, that thou art to do all these things? Dost thou not then esteem it a great thing, to hold the cup out of which Christ is to drink, and to put it to His lips? Seest thou not that for the Priest alone is it lawful[1] to give the Cup of His blood? But I am by no means strict about this, saith He; but though thyself should give, I receive; though thou be a layman, I refuse it not. And I do not require such as I have given; for not blood do I seek, but cold water. Consider to Whom thou art giving drink, and tremble. Consider, thou art become a Priest of Christ, giving with thine own hand, not flesh but bread, not blood, but a cup of cold water. He clothed thee with a garment of salvation, and clothed thee by Himself; do thou at least by thy servant clothe Him. He made thee glorious in Heaven, do thou deliver Him from shivering, and nakedness, and shame. He made thee a fellow-citizen of Angels, do thou impart to Him at least of the covering of thy roof, give houseroom to Him at least as to thine own servant. "I refuse not this lodging and that, having opened to thee the whole Heaven. I have delivered thee from a most grievous prison; this I do not require again, nor do I say, deliver Me; but if thou wouldest look upon Me only, when I am bound, this suffices Me for refreshment. When thou wert dead, I

[1] θέμις

raised thee; I require not this again of thee, but I say, visit Me only when sick." MATT. XIII. 23.

Now when His gifts are so great, and His demands exceeding easy, and we do not supply even these; what deep of Hell must we not deserve? Justly shall we depart into the fire that is prepared for the devil and his angels, being more insensible than any rock. For how great insensibility is it, tell me, for us, who have receeived, and are to receeive so mueh, to be slaves of money, from which we shall a little while hence be separated even against our will? And others indeed have given up even their life, and shed their blood; and dost thou not even give up thy superfluities for Heaven's sake, for the sake of so great crowns?

And of what favour canst thou be worthy? of what justification? who in thy sowing of the earth, gladly pourest forth all, and in lending to men at usury sparest nothing; but in feeding thy Lord through His poor art eruel and inhuman?

Having then considered all these things, and ealculated what we have received, what we are to reeeive, what is required of us, let us shew forth all our diligence on the things spiritual. Let us become at length mild and humane, that we may not draw down on ourselves the intolerable punishment. For what is there that hath not power to condemn us? Our having enjoyed so many and sueh great benefits; our having no great thing required of us; our having sueh things required, as we shall leave here even against our will; our exhibiting so much liberality in our worldly matters. Why eaeh one of these, even by itself, were enough to eondemn us; but when they all meet together, what hope will there be of salvation?

In order then that we may escape all this condemnation, let us shew forth some bounty towards those who are in need. For thus shall we enjoy all the good things, both here, and there; unto which may we all attain, by the graee and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

HOMILY XLVI.

MATT. xiii. 24—30.

Another parable put He forth unto them, saying, The Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both therefore grow together until the harvest.

WHAT is the difference between this, and the Parable before it? There He speaks of them that have not at all holden with Him, but have started aside, and have thrown away the seed; but here He means the societies of the heretics. For in order that not even this might disturb His disciples, He foretels it also, after having taught them why He speaks in Parables. The former Parable then means their not receiving Him; this, their receiving corrupters too. For indeed this also is a part of the devil's craft, by the side of the truth always to bring in error, painting thereon many resemblances, so as easily to cheat the deceivable. Therefore He calls it not any other seed, but tares; which in appearance are somewhat like wheat.

Then He mentions also the manner of his device. For *while men slept*, saith He. It is no small danger, which He hereby suspends over our rulers, to whom especially is entrusted the keeping of the field; and not the rulers only, but the subjects too. MATT. XIII. 27.

And He signifies also that the error comes after the truth, which the actual event testifies. For so after the Prophets, were the false prophets; and after the Apostles, the false apostles; and after Christ, Antichrist. For unless the devil see what to imitate, or against whom to plot, he neither attempts, nor knows how. Now then also, having seen that *one brought forth a hundred, another sixty, another thirty*, he proceeds after that another way. That is, not having been able to carry away what had taken root, nor to choke, nor to scorch it up, he conspires against it by another craft, privily casting in his own inventions.

And what difference is there, one may say, between them that sleep, and them that resemble the wayside? That in the latter case he immediately caught it away; yea, he suffered it not even to take root; but here more of his craft was needed.

And these things Christ saith, instructing us to be always wakeful. For, saith He, though thou quite escape those harms, there is yet another harm. For as in those instances *the wayside*, and *the rock*, and *the thorns*, so here again sleep occasions our ruin; so that there is need of continual watchfulness. Wherefore He also said, *He that endureth to the end, the same shall be saved*[1]. [1] Matt. 10, 22.

Something like this took place even at the beginning. Many of the Prelates, I mean, bringing into the Churches wicked men, disguised heresiarchs, gave great facility to the laying that kind of snare. For the devil needs not even to take any trouble, when he hath once planted them among us.

And how is it possible not to sleep? one may say. Indeed, as to natural sleep, it is not possible; but as to that of our moral faculty, it is possible. Wherefore Paul also said, *Watch ye, stand fast in the faith*[2]. [2] 1 Cor. 16, 13.

After this He points out the thing to be superfluous too, not hurtful only; in that, after the land hath been tilled, and there is no need of any thing, then this enemy sows again;

Homil. XLVI. 1, 2.

as the heretics also do, who for no other cause than vain glory inject their proper venom.

And not by this only, but by what follows likewise, He depicts exactly all their acting. For, *When the blade was sprung up*, saith He, *and brought forth fruit, then appeared the tares also;* which kind of thing these men also do. For at the beginning they disguise themselves; but when they have gained much confidence, and some one imparts to them the teaching of the word, then they pour out their poison.

But wherefore doth He bring in the servants, telling what hath been done? That He may pronounce it wrong to slay them.

And He calls him *an enemy*, because of his harm done to men. For although the despite is against us, in its origin it sprang from his enmity, not to us, but to God. Whence it is manifest, that God loves us more than we love ourselves.

And see from another thing also, the malicious craft of the devil. For he did not sow before this, because he had nothing to destroy, but when all had been fulfilled, that he might defeat the diligence of the Husbandman; in such enmity against Him did he constantly act.

And mark also the affection of the servants. I mean, what haste they are in at once to root up the tares, even though they do it indiscreetly; which shews their anxiety for the crop, and that they are looking to one thing only, not to the punishment of that enemy, but to the preservation of the seed sown. For of course this other is not the urgent consideration.

Wherefore how they may for the present extirpate the mischief, this is their object. And not even this do they seek absolutely, for they trust not themselves with it, but await the Master's decision, saying, *Wilt Thou?*

What then doth the Master? He forbids them, saying, *Lest haply ye root up the wheat with them.* And this He said, to hinder wars from arising, and blood and slaughter. For it is not right to put a heretic to death, since an implacable war would be brought into the world. By these two reasons then He restrains them; one, that the wheat be not hurt; another, that punishment will surely overtake them,

if incurably diseased. Wherefore, if thou wouldest have them punished, yet without harm to the wheat, I bid thee wait for the proper season. MATT. XIII. 31.

But what means, *Lest ye root up the wheat with them?* Either He means this, If ye are to take up arms, and to kill the heretics, many of the saints also must needs be overthrown with them; or that of the very tares it is likely that many may change and become wheat. If therefore ye root them up beforehand, ye injure that which is to become wheat, slaying some, in whom there is yet room for change and improvement. He doth not therefore forbid our checking heretics, and stopping their mouths, and taking away their freedom of speech, and breaking up their assemblies and confederacies, but our killing and slaying them.

But mark thou His gentleness, how He not only gives sentence and forbids, but sets down reasons.

What then, if the tares should remain until the end? *Then I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them.* He again reminds them of John's words [1], introducing Him as Judge; and He saith, So long as they stand by the wheat, we must spare them, for it is possible for them even to become wheat; but when they have departed, having profited nothing, then of necessity the inexorable punishment will overtake them. *For I will say to the reapers*, saith He, *Gather ye together first the tares.* Why, *first?* That these may not be alarmed, as though the wheat were carried off with them. *And bind them in bundles to burn them, but gather the wheat into My barn.*

[1] Mat. 3, 12.

[2.] *Another parable put He forth unto them, saying, The Kingdom of Heaven is like to a grain of mustard seed.* v. 31.

That is, since He had said, that of the crop three parts are lost, and but one saved, and in the very part again which is saved so great damage ensues; lest they should say, "And who, and how many will be the faithful?" this fear again He removes, by the parable of the mustard seed leading them on to belief, and signifying that in any case the Gospel [2] shall be spread abroad.

[2] κήρυγμα.

Therefore He brought forward the similitude of this herb,

HOMIL. XLVI. 2, 3. which has a very strong resemblance to the subject in hand; *Which indeed is the least*, He saith, *of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*

v. 31.32.

Thus He meant to set forth the most decisive sign of its greatness. "Even so then shall it be with respect to the Gospel too," saith He. Yea, for His Disciples were weakest of all, and least of all; but nevertheless, because of the great power that was in them, It hath been unfolded[1] in every part of the world.

[1] ἐξηπλώθη.

After this He adds the leaven to this similitude, saying,

v. 33. *The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened.*

For as this converts the large quantity of meal into its own quality[2], even so shall ye convert the whole world.

[2] ἰσχὺν

And see His wisdom, in that He brings in things natural, implying that as the one cannot fail to take place, so neither the other. For say not this to me; "What shall we be able to do, twelve men, throwing ourselves upon so vast a multitude?" Nay, for this very thing most of all makes your might conspicuous, that ye mix with the multitude and are not put to flight. As therefore the leaven then leavens the lump when it comes close to the meal, and not simply close, but so as to be actually mixed with it; (for He said not, "put," simply, but *hid*;) so also ye, when ye cleave to your enemies, and are made one with them, then shall ye get the better of them. And as the leaven, though it be buried, yet is not destroyed, but by little and little transmutes all into its own condition; of like sort will the event be here also, with respect to the Gospel. Fear ye not then, because I said there would be much injurious dealing: for even so shall ye shine forth, and get the better of all.

But by *three measures*, here, He meant many, for He is wont to take this number for a multitude.

And marvel not, if discoursing about the Kingdom, He made mention of a little seed and of leaven; for He was discoursing with men inexperienced and ignorant, and such as

needed to be led on by those means. For so simple were they, that even after all this, they required a good deal of explanation. MATT. XIII. 33.

Where now are the children of the Greeks? Let them learn Christ's power, seeing the verity of His deeds, and on either ground let them adore Him, that He both foretold so great a thing, and fulfilled it. Yea, for it is He that put the power into the leaven. With this intent He mingled also with the multitude those who believe on Him, that we might impart unto the rest of our wisdom. Let no one therefore reprove us for being few. For great is the power of the Gospel, and that which hath been once leavened, becomes leaven again for what remains. And as a spark, when it hath caught in timber, makes what hath been burnt up already increase the flame, and so proceeds to the rest; even so the Gospel likewise. But He said not fire, but *leaven*. Why might this be? Because in that case the whole effect is not of the fire, but partly of the timber too that is kindled, but in this the leaven doth the whole work by itself.

[3.] Now if twelve men leavened the whole world, imagine how great our baseness, in that when we being so many are not able to amend them that remain; we, who ought to be enough for ten thousand worlds, and to become leaven to them. "But they," one may say, "were Apostles." And what then? Were they not partakers with thee? Were they not brought up in cities? Did they not enjoy the same benefits? Did they not practise trades? What, were they Angels? What, came they down from Heaven?

"But they had signs," it will be said. It was not the signs that made them admirable. How long shall we use those miracles as clokes for our own remissness? [Behold the choir of the Saints, that they shone not by those miracles.*] Why, many who had actually cast out devils, because they wrought iniquity, instead of being admired, did even incur punishment.

And what can it be then, he will say, that shewed them great? Their contempt of wealth, their despising glory, their

* This sentence is included in brackets, as not appearing in many of the Mss. It is evidently a marginal note by some copyist.

Homil. XLVI. 3, 4.

freedom from worldly things. Since surely, had they wanted these qualities, and been slaves of their passions, though they had raised ten thousand dead, so far from doing any good, they would even have been accounted deceivers. Thus it is their life, so bright on all sides, which also draws down the grace of the Spirit.

What manner of miracle did John work, that he fixed on himself the attention[1] of so many cities? For as to the fact that he did no wondrous works, hear the Evangelist, saying, *John did no miracle*[2]. And whence did Elias become admirable? Was it not from his boldness towards the king? from his zeal towards God? from his voluntary poverty? from his garment of sheep's skin, and his cave, and his mountains? For his miracles He did after all these. And as to Job, what manner of miracle did he work in sight of the Devil, that he was amazed at him? No miracle indeed, but a life that shone and displayed an endurance firmer than any adamant. What manner of miracle did David, yet being young, that God should say, *I have found David the son of Jesse, a man after mine own heart*[3]? And Abraham, and Isaac, and Jacob, what dead body did they raise? what leper did they cleanse? Knowest thou not that the miracles, except we be sober, do even harm in many cases? Thus many of the Corinthians were severed one from another; thus many of the Romans were carried away with pride; thus was Simon cast out. Thus he, who at a certain time had a desire to follow Christ, was rejected, when he had been told, *The foxes have holes, and the birds of the air nests*[4]. For each of these, one aiming at the wealth, another at the glory, which the miracles bring, fell away and perished. But care of practice, and love of virtue, so far from generating such a desire, doth even take it away when it exists.

[1] ἀνηρτήσατο.

[2] John 10, 41.

[3] Acts 13, 22.

[4] Matt. 8, 20.

And Himself too, when He was making laws for His own disciples, what said He? "Do miracles, that men may see you?" By no means. But what? *Let your light shine before men, that they may see your good works, and glorify your Father which is in Heaven*[5]. And to Peter again He said not, *If thou lovest Me*, "do miracles," but *feed my sheep*[6]. And whereas He every where distinguishes him with James and John above all the rest, for what, I pray thee, did He

[5] Matt. 5, 16.

[6] John 21, 16.

distinguish them? For their miracles? Nay, all alike cleansed the lepers, and raised the dead; and to all alike He gave that authority. MATT. XIII. 32.

Whence then had these the advantage? From the virtue in their soul. Seest thou how every where practice is required, and the proof by works? *For by their fruits*, saith He, *ye shall know them*[1]. And what commends our own life? Is it indeed a display of miracles, or the perfection of an excellent conversation? Very evidently it is the second; but as to the miracles, they both have their origin from hence, and terminate herein. For both He that shews forth an excellent life, draws to Himself this gift, and he that receives the gift, receives it for this end, that he may amend other men's lives. Since even Christ for this end wrought those miracles, that having made Himself thereby credible, and drawn men unto Him, He might bring virtue into our life. Wherefore also He lays more stress of the two on this. For He is not at all satisfied with the signs only, but He also threatens hell, and promises a kingdom, and lays down those startling laws, and all things He orders to this end, that He may make us equal to the angels.

[1] Matt. 7, 16.

And why say I, that Christ doth all for this object? Why, even thou, should one give thee thy choice, to raise dead men by His Name, or to die for His Name; which, I pray thee, of the two wouldest thou rather accept? Is it not quite plain, the latter? and yet the one is a miracle, the other but a work. And what, if one offered thee to make grass gold, or to be able to despise all wealth as grass, wouldest thou not rather accept this latter? and very reasonably. For mankind would be attracted by this more than any way. For if they saw the grass changed into gold, they would covet themselves also to acquire that power, as Simon did, and the love of money would be increased in them; but if they saw us all contemning and neglecting gold, as though it were grass, they would long ago have been delivered from this disease.

[4.] Seest thou that our practice has more power to do good? By practice I mean, not thy fasting, nor yet thy strewing sackcloth and ashes under thee, but if thou despise wealth, as it ought to be despised; if thou be kindly affectioned, if

Homil. XLVI. 4.

thou give thy bread to the hungry, if thou control anger, if thou cast out vain-glory, if thou put away envy. So He Himself used to teach: for, *Learn of Me*, saith He, *for I am meek and lowly in heart*[1]. He did not say, "for I fasted," although surely He might have spoken of the forty days, yet He saith not this; but, *I am meek and lowly in heart.* And again, when sending them out, He said not, "Fast," but, *Eat of all that is set before you*[2]. With regard to wealth, however, He required of them great strictness, saying, *Provide not gold, or silver, or brass, in your purses*[3].

[1] Matt. 11, 29.

[2] Luke 10, 7. 8. compare 1 Cor. 10, 27.

[3] Matt. 10, 9.

And all this I say, not to depreciate fasting, God forbid, but rather highly to commend it. But I grieve when other duties being neglected, ye think it enough for salvation, having but the last place in the choir of virtue. For the greatest thing is charity, and moderation, and almsgiving; which hits a higher mark even than virginity.

Wherefore, if thou desire to become equal to the Apostles, there is nothing to hinder thee. For to have arrived at this virtue only suffices for thy not at all falling short of them. Let no one therefore wait for miracles[4]. For though the Evil Spirit is grieved, when he is driven out of a body, yet much more so, when he sees a soul delivered from sin. For indeed this is his great power[5]. This power caused Christ to die, that He might put an end to it. Yea, for this brought in death; by reason of this all things have been turned upside down. If then thou remove this, thou hast cut out the nerves of the Devil, thou hast *bruised his head*, thou hast put an end to all his might, thou hast scattered his host, thou hast exhibited a sign greater than all signs.

[4] ἀναβαλλίσθω τις σημεῖα.

[5] Acts 8, 10.

The saying is not mine, but the blessed Paul's. For when he had said, *Covet earnestly the best gifts, and yet shew I unto you a more excellent way*[6]; he did not speak next of a sign, but of Charity, the root of all our good things. If then we practise this, and all the self-denial that flows from it, we shall have no need of signs; even as on the other hand, if we do not practise it, we shall gain nothing by the signs.

[6] 1 Cor. 12, 31.

Bearing in mind then all this, let us imitate those things, whereby the Apostles became great. And whereby did they become great? Hear Peter, saying, *Behold we have forsaken all, and followed Thee; what shall we have therefore*[7]? Hear

[7] Matt. 19, 27.

also Christ saying to them, *Ye shall sit upon twelve thrones*, and, *every one that hath forsaken houses, or brethren, or father, or mother, shall receive an hundred fold in this world, and shall inherit everlasting life*[1]. From all worldly things, therefore, let us withdraw ourselves, and dedicate ourselves to Christ, that we may both be made equal to the Apostles, according to His declaration, and may enjoy eternal life: unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, for ever and ever. Amen.

MATT. XIII. 32.

[1] ib. v. 29. compare Mark 10, 30. Luke 18, 30.

HOMILY XLVII.

MATT. xiii. 34, 35.

All these things spake Jesus unto the multitudes in parables, and without a parable spake He not unto them; that it might be fulfilled which was spoken by the Prophet, saying, I will open My mouth in parables; I will utter things that have been kept secret from the foundation of the world[1].

[1] Comp. Ps. 78, 2.

BUT Mark saith, *As they were able to hear it, He spake the word unto them in parables*[2].

[2] Mark 4, 33.

Then pointing out that He is not making a new thing, He brings in the Prophet also, proclaiming beforehand this His manner of teaching. And to teach us the purpose of Christ, how He discoursed in this manner, not that they might be ignorant, but that He might lead them to enquiry, he added, *And without a parable spake He nothing unto them.* Yet surely He did say many things without a parable; but then nothing. And for all this no man asked Him questions, whereas the Prophets, we know, they were often questioning: as Ezekiel[3], for instance; as many others: but these did no such thing. Yet surely His sayings were enough to cast them into perplexity, and to stir them up to the enquiry; for indeed a very sore punishment was threatened by those parables: however, not even so were they moved.

[3] Ezek. 12, 9. 24, 19. 37, 18.

Wherefore also He left them and went away. For,

v. 36. *Then*, saith he, *Jesus sent the multitudes away, and went into His house*[4].

[4] *the* house, (rec. text.)

And not one of the Scribes follows Him; whence it is clear that for no other purpose did they follow, than to take hold

of Him [1]. But when they marked not His sayings, thence- MATT. XIII. 37—43.
forth He let them be.

And His disciples come unto Him, asking Him concern- [1] ἐπιλαβέσθαι.
ing the parable of the tares; although at times wishing to learn, and afraid [2] to ask. Whence then arose their con- [2] Mark 9, 32.
fidence in this instance? They had been told, *To you it is given to know the mysteries of the Kingdom of Heaven;* and they were emboldened. Wherefore also they ask in private; not as grudging the multitude, but observing their Master's law. For, *To these*, saith He, *it is not given.*

And why may it be that they let pass the parable of the leaven, and of the mustard seed, and enquire concerning this? They let those pass, as being plainer; but about this, as having an affinity to that before spoken, and as setting forth something more than it, they are desirous to learn; (since He would not have spoken the same to them a second time;) for indeed they saw how severe was the threatening therein uttered [a]. Wherefore neither doth He blame them, but rather completes His previous statements.

And, as I am always saying, the parables must not be explained throughout word for word, since many absurdities will follow; this even He Himself is teaching us here in thus interpreting this parable. Thus He saith not at all who the servants are that came to Him, but, implying that He brought them in, for the sake of some order, and to make up the picture, He omits that part, and interprets those that are most urgent and essential, and for the sake of which the parable was spoken; signifying Himself to be Judge and Lord of all.

And He answered, so it is said, *and said unto them, He that* v. 37-43.
soweth the good seed is the Son of man; the field is the world, the good seed, these are the children of the Kingdom, but the tares are the children of the wicked one; the enemy that soweth them is the devil; and the harvest is the end of the world, and the reapers are angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send His angels, and they shall gather out of His kingdom all things

[a] This passage is translated according to a conjectural emendation of Mr. Field.

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that offend, and them which do iniquity[b]*; and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father.*

For whereas He Himself is the Sower, and that of His own field, and out of His own Kingdom He gathers, it is quite clear that the present world also is His.

But mark His unspeakable love to man, and His leaning to bounty, and His disinclination to punishment; in that, when He sows, He sows in His own Person, but when He punishes, it is by others, that is, by the angels.

Then shall the righteous shine forth as the sun in the Kingdom of their Father. Not because it will be just so much only, but because this star is surpassed in brightness by none that we know. He uses the comparisons that are known to us.

And yet surely elsewhere He saith, the harvest is already come; as when He saith of the Samaritans, *Lift up your eyes, and look on the fields; for they are white already to harvest*[1]. And again, *The harvest truly is plenteous, but the labourers are few*[2]. How then saith He there, that the harvest is already come, while here He said, it is yet to be? According to another signification.

[1] John 4, 35.
[2] Matt. 9, 37. Luke 10, 2.

And how having elsewhere said, *One soweth, and another reapeth*[3], doth He here say, it is Himself that soweth? Because there again, He was speaking, to distinguish the Apostles, not from Himself, but from the Prophets, and that in the case of the Jews and Samaritans. Since certainly it was He who sowed through the Prophets also.

[3] John 4, 37.

And at times He calls this self-same thing both harvest and sowing, naming it with relation, now to one thing, now to another. Thus when He is speaking of the conviction and obedience of His converts[4], He calls the thing *a harvest*, as though He had accomplished all; but when He is seeking after the fruit of their hearing, He calls it seed, and the end, harvest.

[4] ὑπακουσάντων

[b] Or, "produce lawlessness," τοὺς ποιοῦντας τὴν ἀνομίαν, in which sense it seems more directly applicable to heretics, who may not be vicious in their own lives, but produce a contempt of God's law by their false doctrines. *Transl.*

And how saith He elsewhere, that *the righteous are caught up first*[1]? Because they are indeed caught up first, but Christ being come, those others are given over to punishment, and then the former depart into the Kingdom of heaven. For because they must be in heaven, but He Himself is to come and judge all men here; having past sentence upon these, like some king He rises with His friends, leading them to that blessed portion. Seest thou that the punishment is twofold, first to be burnt up, and then to fall from that glory? MATT. XIII. 44—46. [1] Thess. 4, 17.

[2.] But wherefore doth He still go on, when the others have withdrawn, to speak to these also in parables? They had become wiser by His sayings, so as even to understand. At any rate, to them He saith afterwards,

Have ye understood all these things? They say unto Him, Yea, Lord. So completely, together with its other objects, did the parable effect this too, that it made them more clear sighted. v. 51.

What then saith He again?

The Kingdom of Heaven is like unto Treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof selleth all that he hath, and buyeth that field. Again, the Kingdom of Heaven is like unto a merchant man seeking goodly pearls, who, when he had found one Pearl of great price, went and sold all that he had, and bought it. v. 44-46.

Much as in the other place, the Mustard seed and the Leaven have but some little difference from each other, so here also these two parables, that of the Treasure and that of the Pearl. This being of course signified by both, that we ought to value the Gospel above all things. And the former indeed, of the leaven and of the mustard seed, was spoken with a view to the power of the Gospel, and to its surely prevailing over the world; but these declare its value, and great price. For as it extends itself like mustard seed, and prevails like leaven, so it is precious like a pearl, and affords full abundance like a treasure. We are then to learn not this only, that we ought to strip ourselves of every thing else, and cling to the Gospel, but also that we are to do so with joy; and when a man is dispossessing himself of his

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goods, he is to know that the transaction is gain, and not loss.

Seest thou how both the Gospel is hid in the world, and the good things in the Gospel?

Except thou sell all, thou buyest not; except thou have such a soul, anxious and enquiring, thou findest not. Two things therefore are requisite, abstinence from worldly matters, and watchfulness. For He saith, *One seeking goodly pearls, who when he had found one of great price, sold all and bought it.* For the Truth is one, and not in many divisions.

And much as he that hath the pearl knows indeed himself that he is rich, but others know not, many times, that he is holding it in his hand; (for there is no corporeal bulk;) just so also with the Gospel, they that have hold of it know that they are rich, but the unbelievers, not knowing of this treasure, are in ignorance also of our wealth.

[3.] After this, that we may not be confident in the Gospel merely preached, nor think that faith only suffices us for salvation, He utters also another, an awful parable. Which then is this? That of the Net.

v. 47. 48. *For the Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.*

And wherein doth this differ from the parable of the Tares? For there too the one are saved, the other perish; but there, for choosing of wicked doctrines; and those before this again, for not giving heed to His sayings, but these for wickedness of life; who are the most wretched of all, having attained to His knowledge, and being caught, but not even so capable of being saved.

Yet surely He saith elsewhere, that the Shepherd Himself separates them, but here He saith the Angels do this[1]; and so with respect to the tares. How then is it? At one time He discourses to them in a way more suited to their dulness[2], at another time in a higher strain.

[1] Matt. 25, 32.

[2] παχύτερον.

And this parable He interprets without so much as being asked, but of His own motion He explained it by one part

of it, and increased their awe. For lest, on being told, *They cast the bad away*, thou shouldest suppose that ruin to be without danger; by His interpretation He signified the punishment, saying, *They will cast them into the furnace.* And He declared the gnashing of teeth, and the anguish, that it is unspeakable. MATT. XIII. 50—52. v. 50.

Seest thou how many are the ways of destruction? By the rock, by the thorns, by the wayside, by the tares, by the net. Not without reason therefore did He say, *Broad is the way that leadeth to destruction, and many there be which go away*[1] *by it*[2].

[4.] Having then uttered all this, and concluded His discourse in a tone to cause fear, and signified that these are the majority of cases, (for He dwelt more on them,) He saith,

Have ye understood all these things? They say unto Him, Yea, Lord. v. 51.

Then because they understood, He again praises them, saying,

Therefore every Scribe, which is instructed in the Kingdom of Heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. v. 52.

Wherefore elsewhere also He saith, *I will send you wise men and scribes*[3]. Seest thou how so far from excluding the Old Testament, He even commends it, and speaks publicly in favour of it, calling it a *treasure?*

So that as many as are ignorant of the divine Scriptures cannot be *householders;* such as neither have of themselves, nor receive of others, but neglect their own case, perishing with famine. And not these only, but the heretics[a] too, are excluded from this blessing. For they bring not forth things new and old. For they have not the old things, wherefore neither have they the new; even as they who have not the new, neither have they the old, but are deprived of both. For these are bound up and interwoven one with another.

Let us then hear, as many of us as neglect the reading of the Scriptures, to what harm we are subjecting ourselves, to what poverty. For when are we to apply ourselves to the

[1] ἀπιεχόμενοι, rec. text, εἰσερχόμενοι.

[2] Matt. 7, 13.

[3] Matt. 23, 34.

[a] i. e. in particular the Manichæans, and other sects which deny the Divinity of the Old Testament.

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real practice of virtue, who do not so much as know the very laws according to which our practice should be guided? But while the rich, those who are mad about wealth, are constantly shaking out their garments, that they may not become moth-eaten; dost thou, seeing forgetfulness worse than any moth wasting thy soul, neglect conversing with books? dost thou not thrust away from thee the pest, adorn thy soul, look continually upon the image of virtue, and acquaint thyself with her members and her head? For she too hath a head and members more seemly than any graceful and beautiful body.

What then, saith one, is the head of Virtue? Humility. Wherefore Christ also begins with it, saying, *Blessed are the poor*[1]. This head hath not locks and ringlets, but beauty, such as to gain God's favour. For, *Unto whom shall I look*, saith He, *but unto him that is meek and humble, and trembleth at My words*[2]? And, *Mine eyes are upon the meek of the earth*[3]. And, *The Lord is nigh unto them that are of a contrite heart*[4]. This head, instead of locks, and flowing hair, bears sacrifices acceptable to God. It is a golden altar, and a spiritual place of sacrifice[b]; *For a contrite spirit is a sacrifice to God*[5]. This is the mother of wisdom. If a man have this, he will have the rest also.

[1] Matt. 5, 3. Luke 6, 20.
[2] Is. 66, 2.
[3] Ps. 101, 6. comp. Ps 76, 9.
[4] Ps. 34, 18.
[5] Ps. 51, 17.

Hast thou seen a head such as thou hadst never seen? Wilt thou see the face too, or rather mark it? Mark then for the present its colour, how ruddy, and blooming, and very engaging; and observe what are its ingredients. "Well, and what are they?" Shamefacedness and blushing. Wherefore also some one saith, *Before a shamefaced man shall go favour*[6]. This sheds much beauty over the other members also. Though thou mix ten thousand colours, thou wilt not produce such a bloom.

[6] Ecclus. 32, 10.

And if thou wilt see the eyes also, behold them exactly

[b] βῶμος, θυσιαστήριον. These two words are commonly used, the former in a bad, the other in a good sense, of Heathen, and Christian, or Jewish, altars respectively. This seems to be an invariable rule, as to the word βῶμος, in the Greek Bible, except that it is used of the Jewish altar in the following places of the Apocrypha: Ecclus. 50, 12. 14. 2 Macc. 2, 19; 13, 8. which may suffice to shew that it was occasionally employed, as by St. Chrysostom here, with no unholy association.

delineated with decency and temperance. Wherefore they become also so beautiful and sharp-sighted, as to behold even the Lord Himself. For, *Blessed*, saith He, *are the pure in heart, for they shall see God*[1]. MATT. XIII. 52.

[1] Matt. 5, 8.

And her mouth is wisdom and understanding, and the knowledge of spiritual hymns. And her heart, acquaintance with Scripture, and maintenance of sound doctrines, and benevolence, and kindness. And as without this last there is no living, so without that other is never any salvation. Yea, for from that all her excellencies have birth. She hath also for feet and hands the manifestations of her good works. She hath a soul too, godliness. She hath likewise a bosom of gold, and firmer than adamant, even fortitude; and all may be taken captive more easily than that bosom may be riven asunder. And the spirit that is in the brain and heart, is charity.

[5.] Wilt thou that in her actual deeds also I shew thee her image? Consider, I pray thee, this very Evangelist: although we have not his whole life in writing, nevertheless even from a few facts one may see his image shine forth.

First, as to his having been lowly and contrite, hear him, after his Gospel, calling himself a publican; for his being also merciful, see him stripping himself of all and following Jesus; and as to his piety, it is evident from his doctrines. And his wisdom again it is easy to see from the Gospel which he composed, and his charity, (for he cared for the whole world); and the manifestation of his good works, from the throne on which he is to sit[2]; and his courage too, *by his departing with joy from the presence of the council*[3].

[2] Luke 22, 30.

[3] Acts 5, 41.

Let us imitate then this virtue, and most of all his humility and almsgiving, without which one cannot be saved. And this is shewn by the five virgins, and together with them by the Pharisee. For without virginity indeed it is possible to see the Kingdom, but without almsgiving it cannot be. For this is among the things that are essential, and hold all together. Not unnaturally then have we called it the heart of virtue. But this heart, unless it supply breath to all, is soon extinguished. In the same way then as the fountain also, if it confine its streams to itself, grows putrid; so it is with the rich also, when they keep their possessions to

HOMIL. XLVII. 5.

themselves. Wherefore even in our common conversation we say, "great is the consumption[1] of wealth with such a man;" instead of saying, "great is the abundance, great the treasure." For in truth there is a consumption, not of the possessors only, but of the riches themselves. Since both garments laid by spoil, and gold is cankered, and corn is eaten up, and the soul too of their owner is more than they all cankered and corrupted by the cares of them.

[1] σῆψις, q.d. "the wear and tear."

And if thou be willing to produce in the midst a miser's soul; like a garment eaten by innumerable worms, and not having any sound part, even so wilt thou find it, perforated on all sides by cares; rotted, cankered by sins.

But not such the poor man's soul, the soul of him, I mean, that is voluntarily poor; but it is resplendent as gold, it shines like a pearl, and it blooms like a rose. For no moth is there, no thief is there, no worldly care, but as Angels converse, so do they.

Wouldest thou see the beauty of this soul? Wouldest thou acquaint thyself with the riches of poverty? He commands not men, but he commands evil spirits. He stands not at a king's side, but he hath taken his stand near to God. He is the comrade, not of men, but of angels. He hath not chests, two, or three, or twenty, but such an abundance as to account the whole world as nothing. He hath not a treasure, but heaven. He needs not slaves, or rather hath his passions for slaves, hath for slaves the motives[2] that rule over kings. For that which commands him who wears the purple, that motive shrinks before him. And royalty, and gold, and all such things, he laughs at, as at children's toys; and like hoops, and dice, and heads, and balls, so doth he count all these to be contemptible. For he hath an adorning, which they who play with these things cannot even see.

[2] λογισμοὺς

What then can be superior to this poor man? He hath at least heaven for his pavement; but if the pavement be like this, imagine the roof! But hath he not horses and chariots? Why, what need hath he of these, who is to be borne upon the clouds, and to be with Christ?

Having these things then impressed on our minds, let us, both men and women, seek after that wealth, and the plenty

that cannot be rifled; that we may attain also unto the Kingdom of heaven, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might for ever and ever. Amen.

MATT. XIII. 52.

HOMILY XLVIII.

MATT. xiii. 53.

And it came to pass, that, when Jesus had finished these parables, He departed thence.

WHEREFORE said He, *these?* Because He was to speak others besides. And wherefore, again, doth He depart? Desiring to sow the word every where.

v. 54. *And when He was come into His own country, He taught them in their synagogue.*

And what doth he now call His country? As it seems to
v. 58. me, Nazareth. *For He did not many mighty works there,* it is said, but in Capernaum He did miracles: wherefore He said also, *And thou, Capernaum, which art exalted unto Heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in*
[1] Matt. 11, 23. *Sodom, it would have remained until this day*[1].

But having come there, while He slackens somewhat in His miracles; so as not to inflame them unto more envy, nor to condemn them more grievously, by the aggravation of their unbelief: He yet puts forth a doctrine, having no less of wonder in it than the miracles. For these utterly senseless men, when they ought to have marvelled, and to have been amazed at the power of His words, they on the contrary hold Him cheap, because of him who seemed to be His father; yet we know they had many examples of these things in the former times, and from fathers of no note had seen illustrious children. For so David was the son of a certain mean husbandman, Jesse; and Amos, the child of a goatherd, and himself

a goatherd[1]; and Moses too, the lawgiver, had a father very inferior to himself. When they therefore, for this especially, ought to adore and be amazed, that being of such parents He spake such things, it being quite manifest, that so it was not of man's care, but of God's grace: yet they, what things they should admire Him for, for those they despise Him. MATT. XIII. 54—58.

[1] Amos 7, 14, 15.

He is moreover continually frequenting the synagogues, lest if He were always abiding in the wilderness, they should the more accuse Him as making a schism, and fighting against their polity.

Being amazed therefore, and in perplexity, they said, *Whence hath this Man this wisdom, and these powers?* either calling the miracles powers, or even the wisdom itself. *Is not this the carpenter's son?* The greater then the marvel, and the more abundant the ground of amaze. *Is not His mother called Mary, and His brethren James, and Joses, and Simon, and Judas? and His sisters, are they not all with us? Whence hath this man these things? And they were offended in Him.* v. 54. v. 55. v. 56, 57.

Seest thou that Nazareth was where He was discoursing? "*Are not his brethren*," it is said, "such a one, and such a one?" And what of this? Why, by this especially you ought to have been led on to faith. But envy you see is a poor base thing, and often falls foul of itself. For what things were strange and marvellous, and enough to have gained them over, these offended them.

What then saith Christ unto them? *A prophet*, saith He, *is not without honour, save in his own country, and in his own house: and He did not*; it is said, *many mighty works, because of their unbelief.* But Luke saith, *And He did not there many miracles*[2]. And yet it was to be expected He should have done them. For if the feeling of wonder towards Him was gaining ground, (for indeed even there He was marvelled at,) wherefore did He not do them? Because He looked not to the display of Himself, but to their profit. Therefore when this succeeded not, He overlooked what concerned Himself, in order not to aggravate their punishment. v. 57, 58.

[2] Mark 6, 5.

And yet see after how long a time He came to them, and

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after how great a display of miracles: but not even so did they endure it, but were inflamed again with envy.

[1] Luke 4, 23.

Wherefore then did He yet do a few miracles? That they might not say, *Physician, heal thyself*[1]. That they might not say, "He is a foe and an enemy to us, and overlooks His own;" that they might not say, "If miracles had been wrought, we also should have believed." Therefore He both wrought them, and stayed: the one, that He might fulfil His own part; the other, that He might not condemn them the more.

And consider thou the power of His words, herein at least, that possessed as they were by envy, they did yet admire. And as with regard to His works, they do not find fault with what is done, but feign causes which have no existence, saying, *In Beelzebub He casteth out the devils;* even so here too, they find no fault with the teaching, but take refuge in the meanness of His race.

But mark thou, I pray thee, the Master's gentleness, how He reviles them not, but with great mildness saith, *A prophet is not without honour, save in his own country.* And neither here did He stop, but added, *And in his own house.* To me it appears, that with covert reference to His very own brethren, He made this addition.

But in Luke He puts examples also of this, saying, that neither did Elias come unto His own, but to the stranger widow; neither by Eliseus was any other leper healed, but the stranger Naaman[2]; and Israelites neither received benefit, nor conferred benefit, but the foreigners. And these things He saith, signifying in every instance their evil disposition, and that in His case nothing new is taking place.

[2] Luke 4,25-27.

c. 14, 1.

[2.] *At that time Herod the tetrarch heard of the fame of Jesus*[3]. For Herod the king, this man's father, he that slew the children, was dead.

[3] Matt. 14, 1.

But not without a purpose doth the Evangelist signify the time, but to make thee observe also the haughtiness of the tyrant, and his thoughtlessness, in that not at the beginning did he inform himself about Christ, but after a very long time[a]. For such are they that are in places of power, and are

[a] "Perspicuum est prædicationem Christi reges mundi audire novissimos." S. Jerome, *in Jonam.* c. iii. [Translat.]

encompassed with much pomp, they learn these things late, because they do not make much account of them. MATT. XIII. 2.

But mark thou, I pray thee, how great a thing virtue is, that he was afraid of him even when dead, and out of his fear he speaks wisely even concerning a resurrection.

For he said, it is mentioned, *unto his servants, This is John, whom I slew, he is risen from the dead, and therefore the mighty powers do work in him.* Seest thou the intensity of his fear? for neither then did he dare to publish it abroad, but he still speaks but to his own servants. v. 2.

But yet even this opinion savoured of the soldier, and was absurd. For many besides had risen from the dead, and no one had wrought any thing of the kind. And his words seem to me to be the language both of vanity, and of fear. For such is the nature of unreasonable souls, they admit often a mixture of opposite passions.

But Luke affirms that the multitudes said, *This is Elias, or Jeremias, or one of the old prophets*[1], but he, as uttering forsooth something wiser than the rest, made this assertion.

[1] Luke 9, 8. comp. Matt. 16, 14.

But it is probable that before this, in answer to them that said He was John, (for many had said this too,) he had denied it, and said, "I slew him," priding himself and glorying in it. For this both Mark and Luke report that he said, *John I beheaded*[2]. But when the rumour prevailed, then he too saith the same as the people.

[2] Mark 6, 16. Luke 9, 9.

Then the Evangelist relates to us also the history. And what might his reason be for not introducing it as a subject by itself[3]? Because all their labour entirely was to tell what related to Christ, and they made themselves no secondary work besides this, except it were again to contribute to the same end. Therefore neither now would they have mentioned the history were it not on Christ's account, and because Herod said, "John is risen again."

[3] προηγουμένως

But Mark saith, that Herod exceedingly honoured the man, and this, when reproved[4]. So great a thing is virtue.

[4] Mark 6, 20.

Then his narrative proceeds thus; *For Herod had laid hold on John, and bound him, and put him in prison, for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when* v. 3. 4. 5.

HOMIL. XLVIII. 3, 4.

he would have put him to death, he feared the people, because they counted him as a prophet.

And wherefore doth he not address his discourse at all to her, but to the man? Because it depended more on him.

But see how inoffensive he makes his accusation, as relating a history rather than bringing a charge.

v. 6. [4.] *But when Herod's birth-day was kept*, saith he, *the daughter of Herodias danced before them, and pleased Herod.* O diabolical revel! O satanic spectacle! O lawless dancing! and more lawless reward for the dancing. For a murder more impious than all murders was perpetrated, and he that was worthy to be crowned and publicly honoured, was slain in the midst, and the trophy of the devils was set on the table.

And the means too of the victory were worthy of the deeds done.

v. 7, 8. *For the daughter of Herodias*, it is said, *danced in the midst, and pleased Herod. Whereupon he swore with an oath to give her whatsoever she would ask. And she being before instructed of her mother, said, Give me here John Baptist's head in a charger.*

Her reproach is twofold; first, that she danced, then that she pleased him, and so pleased him, as to obtain even murder for her reward.

Seest thou how savage he was? how senseless? how foolish? in putting himself under the obligation of an oath, while to her he gives full power over her request.

v. 9. But when he saw the evil actually ensuing, *he was sorry*, it is said; and yet in the first instance he had put him in bonds. Wherefore then is he sorry? Such is the nature of virtue, even amongst the wicked admiration and praises are its due. But alas for her madness! When she too ought to admire, yea, to bow down to him, for trying to redress her wrong, she on the contrary even helps to arrange the plot, and lays a snare, and asks a diabolical favour.

But he was afraid *for the oath's sake*, it is said, *and them that sat at meat with him.* And how didst thou not fear that which is more grievous? Surely if thou wast afraid to have witnesses of thy perjury, much more oughtest thou to fear having so many witnesses of a murder so lawless.

But as I think many are ignorant of the grievance itself, whence the murder had its origin, I must declare this too, that ye may learn the wisdom of the Lawgiver. What then was the ancient law, which Herod indeed trampled on, but John vindicated? The wife of him that died childless was to be given to his brother[1]. For since death was an incurable ill, and all was contrived for life's sake; He makes a law that the living brother should marry her, and should call the child that is born by the name of the dead, so that his house should not utterly perish. For if the dead were not so much as to leave children, which is the greatest mitigation of death, the sorrow would be without remedy. Therefore you see, the Lawgiver devised this refreshment for those who were by nature deprived of children, and commanded the issue to be reckoned as belonging to the other. MATT. XIII. 7, 8.

[1] Deut. 25, 5.

But when there was a child, this marriage was no longer permitted. "And wherefore?" one may say, "for if it was lawful for another, much more for the brother." By no means. For He will have men's consanguinity extended, and the sources multiplied of our interest in each other.

Why then, in the case also of death without offspring, did not another marry her? Because it would not so be accounted the child of the departed; but now his brother begetting it, the fiction became probable. And besides, any other man had no constraining call to build up the house of the dead, but this had incurred the claim by relationship.

Forasmuch then as Herod had married his brother's wife, when she had a child, therefore John blames him, and blames him with moderation, shewing together with his boldness, his consideration also.

But mark thou, I pray thee, how the whole theatre was devilish. For first, it was made up of drunkenness and luxury, whence nothing healthful could come. Secondly, the spectators in it were depraved, and he that gave the banquet the worst transgressor of all. Thirdly, there was the irrational pleasure. Fourthly, the damsel, because of whom the marriage was illegal, who ought even to have hid herself, as though her mother was dishonoured by her, comes making a show, and throwing into the shade all harlots, virgin as she was.

Homil. XLVIII. 4, 5.

And the time again contributes no little to the reproof of this enormity. For when he ought to be thanking God, that on that day He had brought him to light, then he ventures upon those lawless acts. When one in chains ought to have been freed by him, then he adds slaughter to bonds.

Hearken, ye virgins, or rather ye wives also, as many as consent to such unseemliness at other person's weddings, leaping, and bounding, and disgracing our common nature. Hearken, ye men too, as many as follow after those banquets, full of expense and drunkenness, and fear ye the gulf of the evil one. For indeed so mightily did he seize upon that wretched person just then, that he sware even to give the half of his kingdom: this being Mark's statement, *He sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom*[1].

[1] Mark 6, 23.

Such was the value he set upon his royal power; so was he once for all made captive by his passion, as to give up [his kingdom] for a dance.

And why marvel at these things so happening then, since even now, after the coming in of so high a wisdom, for a dance' sake many of these effeminate young men give up their very souls, and that without constraint of any oath? For being made captive by the pleasure, they are led like sheep, wheresoever the wolf may drag them; which was then the case with that frenzied man, who was guilty of two extreme acts of madness; first, in making it depend on her that was so maddened, and intoxicated with her passion, and shrinking from nothing; next, in making the deed fast with the constraint of an oath.

[5.] But albeit he was so wicked, that base woman was more wicked than all of them, both the damsel and the tyrant. For she was the very first contriver of all the mischiefs, and the framer of the whole plot, (she who most of all ought to have been thankful to the prophet;) since it was in obedience to her that her daughter both disgraced herself, and danced, and sought the murder; and Herod was entrapped by her.

Seest thou how justly Christ said, *He that loveth father or mother more than Me, is not worthy of Me*[2]. For had she kept this law, she would not have transgressed so many laws, she would not have perpetrated this foul murder.

[2] Matt. 10, 37.

For what could be worse than this brutal fiereeness? to ask a murder by way of a favour, a lawless murder, a murder in the midst of a banquet, a murder publicly, and without shame? Since she went not unto him privately to speak of these things, but publicly, and with her mask thrown off, barefaced, and having got the devil to plead with her, in this guise she saith whatever she saith. Yea, and he it was that caused her at all to get credit by her dancing, and to catch Herod at that moment. For where dancing is, there is the evil One. For neither did God give us feet for this end, but that we may walk orderly: not that we may behave ourselves unseemly, not that we may jump like camels, (for even they too are disagreeable when dancing, much more women,) but that we may join the choirs of angels. MATT. XIII. 7, 8.

For if the body is base, thus making itself unseemly, much more the soul. Like this is the dancing of the dæmons, like this, the jesting of such as are servants of the dæmons.

And mark too the very mode of asking. *Give me here John Baptist's head in a charger.* Dost thou see her lost to all shame, become altogether the devil's? She mentions his very office, and not even so does she hide her face, but as if it were some viand she is speaking of, just so doth she ask for that sacred and blessed head to be brought in in a charger.

And she doth not so much as assign a cause, for neither had she one to mention, but she claims simply to be complimented by the calamities of others. And she said not, "Bring him in here, and slay him," for she could not have endured his bold language even when he was about to die. Yea, and she dreaded to hear his awful voice, even when enduring slaughter; for not on the very point of being beheaded would he have kept silence. Therefore she saith, *Give me here in a charger*, for "I long to see that tongue silent:" her object being, not simply to be rid of his reproofs, but also to trample upon him, and deride him when fallen.

Yet God endured it, and neither discharged His thunderbolt from above to scorch her shameless countenance, nor commanded the earth to open, and receive that wicked revel; at once both crowning the righteous man more signally,

HOMIL. XLVIII. 5, 6.

and leaving much consolation to them that hereafter suffer any thing unjustly.

[6.] Let us hearken therefore, as many as suffer ill, living in virtue, at the hands of wicked men. For then too God endured that even he in the wilderness, he in the leathern girdle, in the garment of hair, the Prophet, the man greater than all Prophets, who had no superior among those born of women, should actually be murdered, and that by an immodest damsel, and a corrupt harlot, and all in vindicating the laws of God. These things then let us consider, and bear all nobly, whatever we may suffer.

For then too this bloodthirsty and lawless woman, as far as she desired to take vengeance on him that had grieved her, so far did she prevail, and satiated all her anger, and God permitted it. And yet to her he had said nothing, nor had he accused her, but he found fault with the man only. But her conscience was a bitter accuser. Wherefore also she was led on in frenzy to greater evils, being grieved, and stung, and she disgraced all at once, herself, her daughter, her departed husband, her living paramour, and tried to surpass her former acts. For "if thou art vexed," saith she, "at his committing adultery, I make him a murderer also, and cause him to be the slayer of his reprover."

Hearken, as many as are unduly excited about women.

Hearken, as many as proffer oaths about things uncertain, and give others power for your own destruction, and dig a pit for yourselves.

Yea, for so came this man's ruin. I mean, he surely expected her to ask some request suitable to the feast, and that being a damsel, and asking a favour at a banquet, and revel, and solemn assembly, she would ask something cheerful, and gracious, and surely not a head; and he was deceived.

But nevertheless none of these things will be a plea for him. And what if she had attained the spirit of the men that fight with wild beasts? nevertheless he ought not to have been deceived, nor to have ministered to such tyrannical injunctions.

For, in the first place, who would not have shuddered to see that sacred head, dropping blood, set forth at the feast? But not so the lawless Herod, nor the woman more accursed than

he. For such is the nature of the unchaste among women; none so audacious and so savage as they. MATT. XIV. 6—9.

For if we shudder at hearing these things, what must we suppose of the effect of that sight at the time? what of the feeling of those who sat with him at meat, on seeing blood dropping from a newly-severed head in the midst of the revel? But as for that blood-thirsty woman, and fiercer than furies, she had no feeling at that spectacle, but even took delight in it; yet if nothing else, surely the mere sight, it was to be expected, would effectually turn her cold. But no such feeling had she, the murderess, and full of thirst after prophets' blood.

For such is the nature of whoredom. It makes men not wanton only, but murderous also. Those women at all events, who desire to commit adultery, are prepared even for the slaying of their injured husbands, and not one only, nor two, but ten thousand murders are they ready to venture upon. And of this sort of tragic plots there are many witnesses.

Which thing she also did at that time, looking to be concealed after this, and to hide her crime. The very contrary whereunto was the result; for John's cry was heard more loudly after these things. But wickedness looks to the present only, like fevered persons unseasonably asking for cold water. For in fact, if she had not slain her accuser, her crime would not have been so completely discovered. His disciples at least, when she had thrown him into prison, said nothing of the kind; but when she had slain him, then they were compelled to mention the cause also. For willing as they were to have concealed the adulteress, and not inclined to expose their neighbour's calamities; yet when they found themselves compelled to give an account of it, then they tell the whole crime. For lest any one should suspect that the cause of his slaughter was a discreditable one, as in the case of Theudas and Judas[1], they are constrained to tell the occasion also of the murder. So that the more thou wouldest dissemble a sin in this way, so much the more dost thou expose it. For sin is not hidden by the addition of sin, but by repentance and confession.

[1] Acts 5, 36. 37.

HOMIL. XLVIII. 7, 8.

[7.] But see the Evangelist, how he relates all without invidiousness, and as far as he can, absolutely makes out an excuse. Thus first in behalf of Herod he saith, *For the oaths' sake, and them which sat with him at meat*, and that *he was sorry;* then of the damsel, *Being before instructed of her mother*, and that *she brought the head to her mother;* as though he had said, it was her command that she was fulfilling. Since not for the sufferers but for the wrongdoers do all righteous men grieve, since in fact these are they who properly speaking suffer ill. For neither was John injured, but these the contrivers of such proceedings.

Them let us also imitate, and not trample upon our neighbours' sins, but so far as is right, shadow them over. Let us take to ourselves a soul severe in goodness. For so the very Evangelist, speaking of a harlot and a blood-stained woman, avoided harshness, as far as might be. For neither did he say, "by the blood-stained and accursed woman," but *being before instructed of her mother*, using such names as have rather an innocent sound.

But thou dost even insult and revile thy neighbour, and couldest never endure to make mention of a brother that had grieved thee in such terms, as he hath done of the harlot, but with much brutal fierceness, and reproaches, calling him the wicked one, the malefactor, the crafty, the fool, and many other names more grievous than these. For so we make ourselves more and more like wild beasts, and talk of him as of a man of monstrous origin[b], vilifying, reviling, insulting. But not so the saints; they on the contrary mourn for such as sin, rather than curse them.

[8.] This then let us also do, and let us weep for Herodias, and for them that imitate her. For many such revels now also take place, and though John be not slain, yet the members of Christ are, and in a far more grievous way. For it is not a head in a charger that the dancers of our time ask, but the souls of them that sit at the feast. For in making them slaves, and leading them to unlawful loves, and besetting them with harlots, they do not take off the head, but slay the soul, making them adulterers, and effeminate, and whoremongers.

[b] ἀλλογενοῦς, which seems to be opposed to αὐθιγενοῦς, "of genuine origin."

For thou wilt not surely tell me, that when full of wine, and drunken, and looking at a woman who is dancing and uttering base words, thou dost not feel any thing towards her, neither art hurried on to profligacy, overcome by thy lust. Nay, that awful thing befals thee, that thou *makest the members of Christ members of an harlot*[1]. MATT. XIV. 6—9.

[1] 1 Cor. 6, 15.

For though the daughter of Herodias be not present, yet the devil, who then danced in her person, in theirs also holds his choirs now, and departs with the souls of those guests taken captive.

But if ye are able to keep clear of drunkenness, yet are ye partakers of another most grievous sin; such revels being also full of much rapine. For look not, I pray thee, on the meats that are set before them, nor on the cakes; but consider whence they are gathered, and thou wilt see that it is of vexation, and covetousness, and violence, and rapine.

"Nay, ours are not from such sources," one may say. God forbid they should be: for neither do I desire it. Nevertheless, although they be clear of these, not even so are our costly feasts freed from blame. Hear, at all events, how even apart from these things the prophet finds fault with them, thus speaking, *Woe to them that drink wine racked off, and anoint themselves with the chief ointments*[2]. Seest thou how He censures luxury too? For it is not covetousness which He here lays to their charge, but prodigality only.

[2] Amos 6, 6. LXX.

And thou eatest to excess, Christ not even for need; thou various cakes, He not so much as dry bread; thou drinkest Thasian wine, but on Him thou hast not bestowed so much as a cup of cold water in His thirst. Thou art on a soft and embroidered bed, but He is perishing with the cold.

Wherefore, though the banquets be clear from covetousness, yet even so are they accursed, because, while for thy part thou doest all in excess, to Him thou givest not even His need; and that, living in luxury upon things that belong to Him. Why, if thou wert guardian to a child, and having taken possession of his goods, were to neglect him in extremities, thou wouldest have ten thousand accusers, and wouldest suffer the punishment appointed by the

Homil. XLVIII. 8—10.

laws; and now having taken possession of the goods of Christ, and thus consuming them for no purpose, dost thou not think thou wilt have to give account?

[9.] And these things I say not of those who introduce harlots to their tables, (for to them I have nothing to say, even as neither have I to the dogs,) nor of those who cheat some, and pamper others, (for neither with them have I any thing to do, even as I have not with the swine and with the wolves;) but of those who enjoy indeed their own property, but do not impart thereof to others; of those who spend their patrimony at random. For neither are these clear from reprehension.

For how, tell me, wilt thou escape reproving and blame, while thy parasite is pampered, and the dog that stands by thee, but Christ's worth appears to thee even not equal to theirs? when the one receives so much for laughter's sake, but the other for the Kingdom of Heaven not so much as the smallest fraction thereof. And while the parasite, on saying something witty, goes away filled; This Man, who hath taught us, what if we had not learnt we should have been no better than the dogs,—is He counted unworthy of even the same treatment with such an one?

Dost thou shudder at being told it? Shudder then at the realities. Cast out the parasites, and make Christ to sit down to meat with thee. If He partake of thy salt, and of thy table, He will be mild in judging thee: He knows how to respect a man's table[a]. Yea, if robbers know this, much more the Lord. Think, for instance, of that harlot, how at a table He justified her, and upbraids Simon, saying, *Thou gavest Me no kiss*[1]. I say, if He feed thee, not doing these things, much more will He reward thee, doing them. Look not at the poor man, that he comes to thee filthy and squalid, but consider that Christ by him is setting foot in thine house, and cease from thy fierceness, and thy relentless words, with which thou art ever aspersing such as come to thee, calling them impostors, idle, and other names more grievous than these.

[1] Luke 7, 45.

And think, when thou art talking so, of the parasites; what kind of works do they accomplish? in what respect do they profit thine house? Do they really make thy dinner

[a] That is, to respect the obligation incurred by having been a person's guest.

pleasant to thee? pleasant, by their being beaten and saying foul words? Nay, what can be more unpleasing than this, when thou smitest him that is made after God's likeness, and from thine insolence to him gatherest enjoyment for thyself, making thine house a theatre, and filling thy banquet with stage-players, thou who art well born and free imitating the actors with their heads shaven[c]? For among them too is laughter, and rude blows. MATT. XIV. 6—9.

These things then dost thou call pleasure, I pray thee, which are deserving of many tears, of much mourning and lamentation? And when it were fit to urge them to a good life, to give timely advice, dost thou lead them on to perjuries, and disorderly language, and call the thing a delight? and that which procures hell, dost thou account a subject of pleasure? Yea, and when they are at a loss for witty sayings, they pay the whole reckoning with oaths and false swearing. Are these things then worthy of laughter, and not of lamentations and tears? Nay, who would say so, that hath understanding?

And this I say, not forbidding them to be fed, but not for such a purpose. Nay, let their maintenance have the motive of kindness, not of cruelty; let it be compassion, not insolence. Because he is a poor man, feed him; because Christ is fed, feed him; not for introducing satanical sayings, and disgracing his own life. Look not at him outwardly laughing, but examine his conscience, and then thou wilt see him uttering ten thousand imprecations against himself, and groaning, and wailing. And if he do not shew it, this also is due to thee.

[10.] Let the companions of thy meals then be men that are poor and free, not perjured persons, nor stage-players. And if thou must needs ask of them a requital for their food, enjoin them, should they see any thing done that is amiss, to rebuke, to admonish, to help thee in thy care over thine household, in the government of thy servants. Hast thou

[c] Comp. Homily xxxvii. 8. Of such parasites Juvenal says, (Sat. v. 170.)

Omnia ferre
Si potes, et debes. Pulsandum *vertice raso*
Præbebis quandoque caput, nec dura timebis
Flagra pati, his epulis et tali dignus amico.

See Mr. Field's note.

Homil. XLVIII. 10.

children? Let these be joint fathers to them, let them divide thy charge with thee, let them yield thee such profits as God loveth. Engage them in a spiritual traffic. And if thou see one needing protection, bid them succour, command them to minister. By these do thou track the strangers out, by these clothe the naked, by these send to the prison, put an end to the distresses of others.

Let them give thee, for their food, this requital, which profits both thee and them, and carries with it no condemnation.

Hereby friendship also is more closely rivetted. For now, though they seem to be loved, yet for all that they are ashamed, as living without object in thy house; but if they accomplish these purposes, both they will be more pleasantly situated, and thou wilt have more satisfaction in maintaining them, as not spending thy money without fruit; and they again will dwell with thee in boldness and due freedom, and thy house, instead of a theatre, will become to thee a church, and the devil will be put to flight, and Christ will enter, and the choir of the Angels. For where Christ is, there are the Angels too, and where Christ and the Angels are, there is Heaven, there is a light more cheerful than this of the sun.

And if thou wouldest reap yet another consolation through their means, command them, when thou art at leisure, to take their books and read the Divine Law. They will have more pleasure in so ministering to you, than in the other way. For these things add respect both to thee and to them, but those bring disgrace upon all together; upon thee as an insolent person and a drunkard, upon them as wretched and gluttonous. For if thou feed in order to insult them, it is worse than if thou hadst put them to death; but if for their good and profit, it is more useful again than if thou hadst brought them back from their way to execution. And now indeed thou dost disgrace them more than thy servants, and thy servants enjoy more liberty of speech, and freedom of conscience, than they do; but then thou wilt make them equal to the Angels.

Set free therefore both them and thine own self, and take away the name of parasite, and call them companions of thy

meals[1]; cast away the appellation of flatterers, and bestow on them that of friends. With this intent indeed did God make our friendships, not for evil to the beloved and loving, but for their good and profit. MATT. XIV. 6—9.

[1] συσσίτους.

But these friendships are more grievous than any enmity. For by our enemies, if we will, we are even profited; but by these we must needs be harmed, no question of it. Keep not then friends to teach thee harm; keep not friends who are enamoured rather of thy table than of thy friendship. For all such persons, if thou retrench thy good living, retrench their friendship too; but they that associate with thee for virtue's sake, remain continually, enduring every change.

And besides, the race of the parasites doth often take revenge upon thee, and bring upon thee an ill fame. Hence at least I know many respectable persons to have got bad characters, and some have been evil reported of for sorceries, some for adulteries and corrupting of youths. For whereas they have no work to do, but spend their own life unprofitably; their ministry is suspected by the multitude as being the same with that of corrupt youths.

Therefore, delivering ourselves both from evil report, and above all from the hell that is to come, and doing the things that are well-pleasing to God, let us put an end to this devilish custom, that *both eating and drinking we may do all things to the glory of God*[2], and enjoy the glory that cometh from Him; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, now and ever, and world without end. Amen.

[2] 1 Cor. 10, 31.

HOMILY XLIX.

MATT. xiv. 13.

But when Jesus heard of it, He departed thence by ship into a desert place apart; and when the multitudes had heard thereof, they followed Him on foot out of all the cities.

SEE Him on every occasion *departing*, both when John was delivered up[1], and when he was slain, and when the Jews heard that He was making more disciples[2]. For it is His will ordinarily to conduct things after the manner of a man, the time not yet calling Him to reveal His Godhead plainly. Wherefore also He bade His disciples *tell no man that He is the Christ*[3]; for His will was that this should be better known after His resurrection. Wherefore upon those of the Jews that were for a time obstinate in their unbelief He was not very severe, but even disposed to be indulgent to them.

[1] Matt. 4, 12.
[2] John 4, 1—3.
[3] Matt. 16, 20.

And on retiring, He departs not into a city, but into a wilderness, and in a vessel, so that no man should follow.

But do thou mark, I pray thee, how the disciples of John had now come to be more attached to Jesus. For it was they that told Him of the event; for indeed they have left all, and take refuge henceforth in Him. Thus, besides their calamity, His provision before made in that answer[4] did no small good.

[4] Matt. 11, 2.

But wherefore did He not retire before they brought Him the tidings, when yet He knew the fact before they reported it? To signify by all means the reality of His Economy[a]. For not by His appearance only, but by His actions He

[a] οἰκονομίας, that is, of His Incarnation and Manhood.

would have this confirmed, because He knew the Devil's craft, and that he would leave nothing undone to destroy this doctrine. MATT. XIV. 14, 15.

He then for this end retires; but the multitudes not even so withdraw themselves from Him, but they follow, rivetted to Him, and not even John's tragical end alarmed them. So great a thing is earnest desire, so great a thing is love; in such wise doth it overcome and dispel all dangers.

Therefore they straightway also received their reward. For *Jesus*, it is said, *went forth, and saw a great multitude, and was moved with compassion toward them, and He healed their sick.* v. 14.

For great as their assiduity was, yet nevertheless His doings exceeded what any diligence could earn. Wherefore He sets forth also His motive for so healing them, His mercy, intense mercy: and He healeth all.

And He requires not faith here. For both by coming to Him, and by leaving their cities, and by diligently seeking Him, and by abiding with Him even when hunger was pressing, they display their own faith.

But He is about to feed them also. And He doth not this of Himself, but waits to be entreated; on every occasion, as I have said, maintaining this rule, not to spring onward to His miracles, preventing them, but upon some call.

And why did none of the multitude come near and speak for them? They reverenced Him exceedingly, and felt not even their hunger, through their longing to stay with Him. Neither indeed do His disciples, when they were come to Him, say, "Feed them;" for as yet they were rather in an imperfect state; but what?

And when it was evening, it is said, *His disciples came to Him, saying, This is a desert place, and the time is now passed; send the multitude away, that they may go and buy themselves victuals.* v. 15.

For if even after the miracle they forgot what had been done, and after the baskets, supposed Him to be speaking of loaves, when He gave the name of *leaven* to the doctrine of the Pharisees[1]; much less, when they had never yet had experience of such a miracle, would they have expected any such thing. And yet He had made a beginning by actually [1] Matt. 16, 6.

HOMIL. XLIX. 1, 2.

healing many sick; but nevertheless, not even from this did they expect the miracle of the loaves; so imperfect were they as yet.

But mark thou, I pray, the Teacher's skill, how distinctly He summons them on towards believing. For He said not at once, "I feed them;" which indeed would not have been easily received; but what?

v. 16. *But Jesus*, so it is written, *said unto them, They need not depart; give ye them to eat.*

He said not, "I give them," but, *Give ye them;* for as yet their regard to Him was as to a man. But they not even so are awakened, but still reason as with a man, saying,

v. 17. *We have but five loaves, and two fishes.*

Wherefore Mark also saith, *They understood not the saying, for their heart was hardened*[1].

[1] Mark 6, 52.

They continuing therefore to crawl on the ground, then at length He brings in His own part, and saith, *Bring them hither to Me.* For although the place be desert, yet He that feeds the world is here; and although the time be now past, yet He that is not subject to time is discoursing with you.

[2] John 6, 9.

But John saith also, that they were *barley loaves*[2], not mentioning it without object, but teaching us to trample under foot the pride of costly living. Such was the diet of the Prophets also[3].

[3] See 2 Kings 4, 42.

v. 19-21. [2.] *He took therefore the five loaves, and the two fishes, and commanded the multitude*, it is said, *to sit down upon the grass, and looking up to Heaven, He blessed, and brake, and gave to His disciples, and the disciples to the multitude. And they did all eat and were filled, and they took up of the fragments that remained twelve baskets' full. And they that had eaten were about five thousand men, beside women and children.*

Wherefore did He look up to Heaven, and bless? It was to be believed of Him, both that He is of the Father, and that He is equal to Him. But the proofs of these things seemed to oppose one another. For while His equality was indicated by His doing all with authority, of His origin from the Father they could no otherwise be persuaded, than by His doing all with great lowliness, and with reference to Him, and invoking Him on His works. Wherefore we see

that He neither did these actions only, nor those, that both might be confirmed; and now He works miracles with authority, now with prayer. MATT. XIV. 19—21.

Then again, that what He did might not seem an inconsistency, in the lesser things He looks up to Heaven, but in the greater doth all with authority; to teach thee in the lesser also, that not as receiving power from elsewhere, but as honouring Him that begat Him, so He acts. For example: when He forgave sins, and opened Paradise, and brought in the thief, and most utterly set aside the old Law, and raised innumerable dead, and bridled the sea, and reproved the unuttered thoughts of men, and created an eye;—which are achievements of God only and of none else;—we see Him in no instance praying: but when He provided for the loaves to multiply themselves, a far less thing than all these, then He looks up to Heaven; at once establishing these truths which I have spoken of, and instructing us not to touch a meal, until we have given thanks to Him Who giveth us this food.

And why doth He not make it of things that are not? Stopping the mouth of Marcion, and of Manichæus, who alienate His Creation from Him, and teaching by His very works, that even all the things that are seen are His works and creatures, and signifying that it is Himself Who gives the fruits, Who said at the beginning, *Let the earth put forth the herb of grass*, and *Let the waters bring forth things moving with living souls*[1].

[1] Gen. 1, 11. 20.

For this is not at all a less work than the other. For though those were made of things that are not, yet nevertheless were they of water; and it was no greater thing to produce fruits out of the earth, and moving things with life out of the water, than out of five loaves to make so many; and of fishes again, which was a sign that He was Ruler both of the earth and of the sea.

Thus, since the sick were constantly the subject of His miracles, He works also a general benefit, that the many might not be spectators only of what befel others, but themselves also partakers of the Gift.

And that which in the wilderness seemed to the Jews marvellous, (they said at least, *Can He give bread also?*

Homil. XLIX. 2, 3.

or prepare a table in the wilderness[1]*?*) this He shews forth in His works. With this view also He leads them into the wilderness, that the miracle might be very far beyond suspicion, and that no one might think that any village lying near contributed ought to the meal. For this reason He mentions the hour also, not the place only.

[1] Ps. 78, 20.

And another thing too we learn, the self-restraint of the disciples which they practised in necessary things, and how little they accounted of food. For being twelve, they had five loaves only and two fishes; so secondary to them were the things of the body: so did they cling to the things spiritual only.

And not even that little did they hold fast, but gave up even it when asked. Whereby we should be taught, that though we have but little, this too we ought to give up to them that are in need. Thus, when commanded to bring the five loaves, they say not, "and whence are we to have food? whence to appease our own hunger?" but they obey at once.

And besides what I have mentioned, to this end, as I at least think, He makes it out of the materials which they had, namely, that He might lead them to faith; for as yet they were rather in a weak state[b].

Wherefore also *He looks up to Heaven.* For of the other miracles they had many examples, but of this none[b].

[3.] *He took the loaves*, therefore, *and brake them, and gave them by His disciples*, hereby to honour them; and not in honour to them only, but also that, when the miracle had been done they might not disbelieve it, nor forget it when it had past, their own hands bearing them witness[b].

Wherefore also He suffers the multitudes first to have a sense of hunger, and waits for these to come to Him first and ask Him, and by them makes the people sit down, and by them distributes; being minded by their own confessions and actions to prepossess them every one[b].

Therefore also, from them He receives the loaves, that the testimonies of what was doing might be many, and that they might have memorials of the miracle. For if even after these occurrences they forgot[2], what would not have been their case, had He omitted those provisions?

[2] Matt. 16, 9.

[b] In these and other places of this Homily there may be perhaps a tacit reference to the Holy Eucharist, and to the aptitude of the Miracle of the Loaves as a preparation of the Apostles for it.

And He commands them to sit down on the trampled grass, instructing the multitudes in self-denial. For His will was not to feed their bodies only, but also to instruct their souls. As well by the place therefore, as by His giving them nothing more than loaves and fishes, and by setting the same before all, and making it common, and by affording no one more than another, He was teaching them humility, and temperance, and charity, and to be of like mind one towards another, and to account all things common. MATT. XIV. 15—19.

And He brake and gave to the disciples, and the disciples to the multitude. The five loaves He brake and gave, and the five multiplied themselves in the hands of the disciples. And not even here doth He stay the miracle, but He made them even to exceed; to exceed, not as whole loaves, but as fragments; to signify that of those loaves these were remains, and in order that the absent might learn what had been done.

For this purpose indeed He suffered the multitudes to hunger, that no one might suppose what took place to be illusion.

For this also He caused just twelve baskets to remain over, that Judas also might bear one. For He was able indeed to have appeased their hunger, but the disciples would not have known His power, since in Elijah's case also this took place[1]. [1] 1 Kings 17, 16.

At all events, so greatly were the Jews amazed at Him for this, that they wished even to make Him a King[2], although with regard to the other miracles they did not so in any instance. [2] John 6, 15.

What reasoning now may set forth, how the loaves multiplied[3] themselves; how they flowed together in the wilderness; how they were enough for so many, (for there were *five thousand men beside women and children;* which was a very great commendation of the people, that both women and men attended Him;) how the remnants had their being, (for this again is not less than the former,) and became so abundant, that the baskets were equal in number to the disciples, and neither more nor less? [3] ἰστήγα· ζον

Having then taken the fragments, He gave them not to the multitudes, but to the disciples, and that, because the multitudes were in a more imperfect state than the disciples.

HOMIL. XLIX. 3—5.

And, having wrought the miracle, *straightway He constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away.*

v. 22.

For even if He had seemed, when in sight, to be presenting an illusion, and not to have wrought a truth; yet surely not in His absence also. For this cause then, submitting His proceedings to an exact test, He commanded those that had got the memorials, and the proof of the miracles, to depart from Him.

And besides this, when He is doing great works, He disposes elsewhere of the multitudes and the disciples, instructing us in nothing to follow after the glory that comes from the people, nor to collect a crowd about us.

Now by saying, *He constrained them*, He indicates the very close attendance of the disciples.

And His pretext indeed for dismissing them was the multitude, but He was Himself minded to go up into the mountain; and He did this, instructing us neither to be always in intercourse with multitudes, nor always to fly from the crowd, but each of the two as may be expedient, and giving each duly his turn.

[4.] Let us learn therefore ourselves also to wait upon Jesus; but not for His bounty in things sensible, lest we be upbraided like the Jews. For *ye seek Me*, saith He[1], *not because ye saw the miracles, but because ye did eat of the loaves, and were filled.* Therefore neither doth He work this miracle continually, but a second time only; that they might be taught not to be slaves to their belly, but to cling incessantly to the things of the Spirit.

[1] John 6, 26.

To these then let us also cling, and let us seek the Heavenly Bread, and having received it, let us cast away all worldly care. For if those men left houses, and cities, and kinsmen, and all, and abode in the wilderness, and when hunger was pressing, withdrew not; much more ought we, when approaching such a Table, to shew forth a more abundant self-command, and to set our love on the things of the Spirit, and to seek the things of sense as secondary to these.

Since even they were blamed, not because they sought Him for the bread, but because it was for this only they

sought Him, and for this primarily. For should any one despise the great Gifts, but cling to the small, and to those which the Giver would have him despise, He loses these latter too: as on the other hand, if we love those, He adds these also. For these are but an appendage to the others; so vile are they and trifling, compared with those, although they be great. Let us not therefore spend our diligence on them, but account both the acquisition and loss of them alike indifferent, even as Job also neither clung to them when present, nor sought them absent. For on this account, they are called χρήματα, (i. e. things for use,) not that we should bury them in the earth, but that we should use them aright. MATT. XIV. 22.

And as of artizans every one hath his peculiar skill, even so the rich man, as he knows not how to work in brass, nor to frame ships, nor to weave, nor to build houses, nor any such thing;—let him learn then to use his wealth aright, and to pity the poor; so shall he know a better art than all those.

For indeed this is above all those arts. Its workshop is builded in Heaven. It hath its tools not of iron and brass, but of goodness and of a right will. Of this art Christ is the Teacher, and His Father. *For be ye merciful*, saith He [1], *as your Father which is in Heaven.* [1] Luke 6, 36.

And what is indeed marvellous, being so much superior to the rest, it needs no labour, no time for its perfection; it is enough to have willed, and the whole is accomplished.

But let us see also the end thereof, what it is. What then is the end of it? Heaven, the good things in the Heavens, that unspeakable glory, the spiritual bride-chambers, the bright lamps, the abiding with the Bridegroom; the other things, which no speech, nor even understanding, is able to set forth.

So that herein likewise great is its difference from all others. For most of the arts profit us for the present life, but this for the life to come also.

[5.] But if it so far excels the arts that are necessary to us for the present, as medicine, for instance, and house-building, and all others like them: much more the rest, which if any one were nicely to examine, he would not even allow them to be arts. Wherefore I at least would not call those others, as they are unnecessary, so much as arts at all. For wherein is deli-

Homil. XLIX. 5, 6.

cate cookery and making sauces profitable to us? No where: yea, they are greatly unprofitable and hurtful, doing harm both to body and soul, by bringing upon us the parent of all diseases and sufferings, Luxury, together with great extravagance [1].

[1] φιλοτιμίας.

But not these only, but not even painting, or embroidery, would I for one allow to be an art, for they do but throw men into useless expense. But the arts ought to be concerned with things necessary and important to our life, to supply and work them up. For to this end God gave us skill at all, that we might invent methods, whereby to furnish out our life. But that there should be figures [c] either on walls, or on garments, wherein is it useful, I pray thee? For this same cause the sandal-makers too, and the weavers, should have great retrenchments made in their art. For most things in it they have carried into vulgar ostentation [2], having corrupted its necessary use, and mixed with an honest art an evil craft; which has been the case with the art of building also. But even as to this, so long as it builds houses and not theatres, and labours upon things necessary, and not superfluous, I give the name of an art; so the business of weaving too, as long as it makes clothes, and coverlids, but does not imitate the spiders, and overwhelm men with much absurdity, and unspeakable effeminacy, so long I call it an art.

[2] τὸ βάναυσον.

And the sandal makers' trade, so long as it makes sandals, I will not rob of the appellation of art; but when it perverts men to the gestures of women, and causes them by their sandals to grow wanton and delicate, we will set it amidst the things hurtful and superfluous, and not so much as name it an art.

And I know well, that to many I seem over-minute in busying myself about these things; I shall not however refrain for this. For the cause of all our evils is this, such faults being at all counted trifling, and therefore disregarded.

And what sin, say you, can be of less account than this, of having an ornamented and glittering sandal, which fits the foot; if indeed it seem right at all to denominate it a sin?

Will ye then that I let loose my tongue upon it, and shew its unseemliness, how great it is? and will ye not be angry?

[c] ζωδίων. See Herod. i. 70. and Schweighæuser's note, as quoted here by Mr. Field.

Or rather, though ye be angry, I care not much. Nay, for yourselves are to blame for this folly, who do not so much as think it is a sin, and hereby constrain us to enter upon the reproof of this extravagance. Come then, let us examine it, and let us see what sort of an evil it is. For when the silken threads, which it is not seemly should be even inwoven in your garments, these are sewn by you into your shoes, what reproach, what derision do these things deserve? MATT. XIV. 22.

And if thou despise our judgments, hear the voice of Paul, with great earnestness forbidding these things, and then thou wilt perceive the absurdity of them. What then saith he? *Not with broidered hair, or gold, or pearls, or costly array.* Of what favour then canst thou be worthy; when, in spite of Paul's prohibiting the married woman to have costly clothing, thou extendest this effeminacy even to thy shoes, and hast no end of contrivances for the sake of this ridicule and reproach? Yes: for first a ship is built, then rowers are mustered, and a man for the prow, and a helmsman, and a sail is spread, and an ocean traversed, and, leaving wife and children and country, the merchant commits his very life to the waves, and comes to the land of the barbarians, and undergoes innumerable dangers for these threads, that after it all thou mayest take them, and sew them into thy shoes, and ornament the leather. And what can be done worse than this folly? 1 Tim. 2, 9.

But the old ways are not like these, but such as become men. Wherefore I for my part expect that in process of time the young men amongst us will wear even women's shoes, and not be ashamed. And what is more grievous, men's fathers seeing these things, are not much displeased, but do even account it an indifferent matter.

Would ye that I should add what is still more grievous; that these things are done even when there are many poor? Would ye that I bring before you Christ, an hungered, naked, wandering every where, in chains? And how many thunderbolts must ye not deserve, overlooking Him in want of necessary food, and adorning these pieces of leather with so much diligence? And He indeed, when He was giving law to His disciples, would not so much as suffer them to

HOMIL. XLIX. 7, 8.

have shoes at all, but we cannot bear to walk, I say not barefooted, but even with feet shod as they ought to be.

[7.] What then can be worse than this unseemliness, this absurdity? For the thing marks a soul, in the first place effeminate, then unfeeling and cruel, then curious and idly busy. For when will he be able to attend to any necessary matter, who is taken up with these superfluous things? when will such a youth endure to take heed to his soul, or to consider so much as that he hath a soul? Yes, he surely will be a trifler who cannot help admiring such things; he cruel, who for their sake neglects the poor; he void of virtue, who spends all his diligence on them.

For he that is curious about the beauty of threads, and the bloom of colours, and the tendrils made of such woven work, when will he be able to look upon the heaven? when will he admire the Beauty there, who is excited about a kind of beauty that belongs to pieces of leather, and who is bending to the earth? And whereas God hath stretched out the Heaven, and lighted up the sun, drawing thy looks upwards; thou constrainest thyself to look downwards, and to the earth, like the swine, and obeyest the devil. For indeed this wicked demon hath devised this unseemliness, to draw thee off from that Beauty. For this intent hath he drawn thee this way; and God, shewing Heaven, is outvied by a devil shewing certain skins, or rather not even skins, (for indeed these too are God's works,) but effeminacy and a bad kind of skill.

And the young man goes about bending down towards the earth, he that is required to seek wisdom concerning the things in Heaven; priding himself more on these trifles than if he had accomplished some great and good work, and walking on tiptoe in the forum, and hereby begetting to himself superfluous sorrows and distresses, lest he should stain them with the mud when it is winter; lest he should cover them with the dust, when summer is come.

What sayest thou, O man? Hast thou cast thy whole soul into the mire through this extravagance, and dost thou overlook it trailing on the ground, and art thou so anxious about a pair of shoes? Mark their use, and respect the verdict thou passest on them. For to tread on mud and mire, and all the

spots on the pavement, for this were thy shoes made. Or if thou canst not bear this, take and hang them from thy neck, or put them on thy head. MATT. XIV. 22, 23.

And ye indeed laugh at hearing this. But I am inclined to weep for these men's madness, and their earnest care about these matters. For in truth they would rather stain their body with mud, than those pieces of leather.

Triflers then they become in this way, and fond of money again in another way. For he that has been used to be frantic and eager upon such matters, requires also for his clothes and for all other things much expense, and a large income.

And if he have a munificent father, his thraldom becomes worse, his absurd fancy more intense; but if a parsimonious one, he is driven to other unseemlinesses, by way of getting together a little money for such expenses.

Hence many young men have even sold their manhood, and have become parasites to the rich, and have undertaken other servile offices, purchasing thereby the fulfilment of such desires.

So then, that this man is sure to be at once fond of money, and a trifler, and about important things the most indolent of all men, and that he will be forced to commit many sins, is hereby evident. And that he is cruel and vain-glorious, neither this will any one gainsay: cruel, in that when he sees a poor man, through the love of finery he makes as though he did not even see him, but while he is decking out these things with gold, overlooks Him perishing of hunger; vain-glorious, since even in such little matters he trains himself to hunt after the admiration of the beholders. For I suppose no general prides himself so much on his legions and trophies, as our profligate youths on the decking out of their shoes, on their trailing garments, on the dressing of their hair; yet surely all these are works of other persons, in their trades. But if men do not cease from vain boasting in the works of others, when will they cease from it in their own?

[8.] Shall I mention yet other things more grievous than these? or are even these enough for you? Well then; I must end my speech here; since even this have I said, because of the disputations, who maintain the thing not to be so very wrong.

Homil. XLIX. 8.

And although I know that many of the young will not so much as attend to what I have said, being once for all intoxicated with this fancy, I yet ought not therefore to keep silence. For such fathers as have understanding, and are as yet sound, will be able to force them, even against their will, to a becoming decency.

Say not then, "this is of no consequence, that is of no consequence;" for this, this hath ruined all. For even hereby ought you to train them, and by the things which seem trifling to make them grave, great of soul, superior to outward habiliments; so shall we find them approved in the great things also. For what is more ordinary than the learning of letters? nevertheless thereby do men become rhetoricians, and sophists, and philosophers, and if they know not their letters, neither will they ever have that knowledge.

And this we have spoken not to young men only, but to women also, and to young damsels. For these too are liable to the like charges, and much more, inasmuch as seemliness is a thing appropriate to a virgin.

What has been said therefore to the others, do ye account to have been said to you also; that we may not repeat again the same things.

For it is full time now to close our discourse with prayer. All of you then pray with us, that the young men of the Church above all things may be enabled to live orderly, and to attain an old age becoming them. Since for those surely who do not so live, it were well not to come to old age at all. But for them that have grown old even in youth, I pray that they may attain also to the very deep of gray hairs, and become fathers of approved children, and may be a joy to them that gave them birth, and above all surely to the God That made them, and may exterminate every distempered fancy, not that about their shoes, nor about their clothes only, but every other kind also.

For as untilled land, such is also youth neglected, bringing forth many thorns from many quarters. Let us then send forth on them the fire of the Spirit, and burn up these wicked desires, and let us break up our fields, and make them ready for the reception of the seed, and the young men amongst us let us exhibit with soberer minds than the old elsewhere. For

this in fact is the marvellous thing, when temperance shines forth in youth; since he surely that is temperate in old age cannot have a great reward, having in perfection the security from his age. But what is wonderful, is to enjoy a calm amidst waves, and in a furnace not to be burnt, and in youth not to run wanton. MATT. XIV. 22, 23.

With these things then in our minds, let us emulate that blessed Joseph, who shone through all these trials, that we may attain unto the same crowns with him; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, with Whom be glory unto the Father, together with the Holy Ghost, now and always, and world without end. Amen.

HOMILY L.

MATT. xiv. 23, 24.

And when He had sent the multitudes away, He went up into the mountain apart to pray: and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

FOR what purpose doth He go up into the mountain? To teach us, that loneliness and retirement is good, when we are to pray to God. With this view, you see, He is continually withdrawing into the wilderness, and there often spends the whole night in prayer, teaching us earnestly to seek such quietness in our prayers, as the time and place may confer. For the wilderness is the mother of quiet; it is a calm and a harbour, delivering us from all turmoils.

He Himself then went up thither with this object, but the disciples are tossed with the waves again, and undergo a storm, equal even to the former. But whereas before they had Him in the ship when this befel them, now they were alone by themselves. Thus gently and by degrees He excites and urges them on for the better, even to the bearing all nobly. Accordingly we see, that when they were first near that danger, He was present, though asleep, so as readily to give them relief; but now leading them to a greater degree of endurance, He doth not even this, but departs, and in mid sea permits the storm to arise, so that they might not so much as look for a hope of preservation from any quarter; and He lets them be tempest-tost all the night, thoroughly to awaken, as I suppose, their hardened heart.

For such is the nature of the fear, which the time concurs with the rough weather in producing. And together with the compunction, He cast them also into a greater longing for Himself, and a continual remembrance of Him. MATT. XIV. 25, 26.

Accordingly, neither did He present Himself to them at once. *For in the fourth watch*, so it is said, *of the night, He went unto them, walking upon the sea;* instructing them not hastily to seek for deliverance from their pressing dangers, but to bear all occurrences manfully. At all events, when they looked to be delivered, then was their fear again heightened. v. 25.

For when the disciples, it is said, *saw Him walking on the sea, they were troubled, saying, It is a spirit: and they cried out for fear.* v. 26.

Yea, and He constantly doth so; when He is on the point of removing our terrors, He brings upon us other worse things, and more alarming: which we see took place then also. For together with the storm, the sight too troubled them, no less than the storm. Therefore neither did He remove the darkness, nor straightway make Himself manifest, training them, as I said, by the continuance of these fears, and instructing them to be ready to endure.

This He did in the case of Job also; for when He was on the point of removing the terror and the temptation, then He suffered the end to grow more grievous; I mean not for his children's death, or the words of his wife, but because of the reproaches, both of his servants and of his friends. And when He was about to rescue Jacob from his affliction in the strange land, He allowed his trouble to be awakened and aggravated; in that his father-in-law first overtook him and threatened death, and then his brother coming immediately after, suspended over him the extremest danger.

For since one cannot be tempted both for a long time and severely; when the righteous are on the point of coming to an end of their conflicts, He, willing them to gain the more, enhances their struggles. Which He did in the case of Abraham too, appointing for his last conflict that about his child. For thus even things intolerable will be tolerable, when they are so brought upon us, as to have their removal near, at the very doors.

Homil. L. 1, 2. So did Christ at that time also, and did not discover Himself before they cried out. For the more intense their alarm, the more did they welcome His coming. Afterward when they had exclaimed, it is said,

v. 27. *Straightway Jesus spake unto them, saying, Be of good cheer, it is I; be not afraid.*

This word removed their fear, and caused them to take confidence. For as they knew Him not by sight, because of His marvellous kind of motion, and because of the time, He makes Himself manifest by His voice.

[2.] What then saith Peter, every where ardent, and ever starting forward before the rest?

v. 28. *Lord, if it be Thou,* saith he, *bid me come unto Thee on the water.*

He said not, "Pray and entreat," but, *bid.* Seest thou how great his ardour, how great his faith? Yet surely he is hereby often in danger, by seeking things beyond his measure. For so here too he required an exceedingly great thing, for love only, not for display. For neither did he say, "Bid me walk on the water," but what? *Bid me come unto Thee.* For none so loved Jesus.

This he did also after the resurrection; he endured not to come with the others, but leapt forward[1]. And not Love only, but Faith also doth he display. For he not only believed that He was able Himself to walk on the sea, but that He could lead upon it others also; and he longs to be quickly near Him.

[1] John 21, 7.

v. 29-31. *And he said, Come. And when Peter was come down out of the ship, he walked on the water, and came to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand and caught him, and saith unto him, O thou of little faith, wherefore didst thou doubt?*

This is more wonderful than the former. Therefore this is done after that. For when He had shewn that He rules the sea, then He carries on the sign to what is yet more marvellous. Then He rebuked the winds only; but now He both walks Himself, and permits another to do so; which thing if He had required to be done at the beginning, Peter

would not have so well received it, because he had not yet acquired so great faith. MATT. XIV. 29-31.

Wherefore then did Christ permit him? Why, if He had said, "thou canst not," Peter being ardent would have contradicted Him again. Wherefore by the facts He convinces him, that for the future he may be sobered.

But not even so doth he endure. Therefore having come down, he becomes dizzy; for he was afraid. And this the surf caused, but his fear was wrought by the wind.

But John saith, that *they willingly received Him into the ship; and immediately the ship was at the land whither they went*[1], relating this same circumstance. So that when they were on the point of arriving at the land, He entered the ship. [1] John 6, 21.

Peter then having come down from the ship went unto Him, not rejoicing so much in walking on the water, as in coming unto Him. And when he had prevailed over the greater, he was on the point of suffering evil from the less, from the violence of the wind, I mean, not of the sea. For such a thing is human nature; not seldom effecting great things, it exposes itself in the less; as Elias felt toward Jezebel, as Moses toward the Egyptian, as David toward Bathsheba. Even so then this man also; while their fear was yet at the height, he took courage to walk upon the water, but against the assault of the wind he was no longer able to stand; and this, being near Christ. So absolutely nothing doth it avail to be near Christ, not being near Him by faith.

And this also shewed the difference between the Master and the disciple, and allayed the feelings of the others. For if in the case of the two brethren they had indignation, much more here; for they had not yet the Spirit vouchsafed unto them.

But afterwards they were not like this. On every occasion, for example, they give up the first honours to Peter, and put him forward in their addresses to the people, although of a rougher vein than any of them[2]. [2] cf. Acts 4, 13.

And wherefore did He not command the winds to cease, but Himself stretched forth His Hand and took hold of him? Because in him faith was required. For when our part is wanting, then God's part also is at a stand.

Homil. L. 2, 3. Signifying therefore that not the assault of the wind, but his want of faith had wrought his overthrow, He saith, *Wherefore didst thou doubt, O thou of little faith?* So that if his faith had not been weak, he would have stood easily against the wind also. And for this reason, you see, even when He had caught hold of Him, He suffers the wind to blow, shewing that no hurt comes thereby, when faith is stedfast.

And as when a nestling has come out of the nest before the time, and is on the point of falling, its mother bears it on her wings, and brings it back to the nest; even so did Christ.

v. 32. *And when they were come into the ship, then the wind ceased.*

Whereas before this they had said, *What manner of man is This, that even the winds and the sea obey Him*[1]*!* now it is not so. For *they that were in the ship*, it is said, *came and worshipped Him, saying, Of a truth Thou art Son of God.* Seest thou, how by degrees he was leading them all higher and higher? For both by His walking on the sea, and by His commanding another to do so, and preserving him in jeopardy; their faith was henceforth great. For then indeed He rebuked the sea, but now He rebukes it not, in another way signifying His power more abundantly. Wherefore also they said, *Of a truth Thou art Son of God.*

[1] Matt. 8, 27.

v. 33.

What then? Did He rebuke them on their so speaking? Nay, quite the contrary, He rather confirmed what they said, with greater authority healing such as approached Him, and not as before.

v. 34-36. *And when they were gone over*, so it is said, *they came into the land of Gennesaret. And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might touch the hem of His garment; and as many as touched were made perfectly whole.*

For neither did they approach Him as before, dragging Him into their houses, and seeking a touch of His hand, and directions from Him in words; but in a far higher strain, and with more of self-denial, and with a more abundant faith did

they try to win themselves a cure; for she that had the issue of blood taught them all to be severe in seeking wisdom. MATT. XIV. 34-36.

And the Evangelist, implying also that at long intervals He visited the several neighbourhoods, saith, *The men of that place took knowledge of Him, and sent out into the country round about, and brought unto Him them that were diseased.* But yet the interval, so far from abolishing their faith, made it even greater, and preserved it in vigour.

[3.] Let us also then touch the hem of His garment, or rather, if we be willing, we have Him entire. For indeed His Body is set before us now, not His garment only, but even His Body; not for us to touch It only, but also to eat, and be filled. Let us now then draw near with faith, every one that hath an infirmity. For if they that touched the hem of His garment drew from Him so much virtue, how much more they that possess Him entire? Now to draw near with faith is not only to receive the Offering, but also with a pure heart to touch It; to be so minded, as approaching Christ Himself. For what, if thou hear no voice? Yet thou seest Him laid out; or rather thou dost also hear His voice, while He is speaking by the Evangelists.

Believe, therefore, that even now it is that Supper, at which He Himself sat down. For this is in no respect different from that. For neither doth man make this and Himself the other; but both this and that is His own work. When therefore thou seest the priest delivering It unto thee, account not that it is the priest that doeth so, but that it is Christ's Hand that is stretched out.

Even as when he baptizes, not he doth baptize thee, but it is God that possesses thy head with invisible power, and neither Angel nor Archangel nor any other dare draw nigh and touch thee; even so now also. For when God begets, the gift is His only. Seest thou not those who adopt to themselves sons here, how they commit not the act to slaves, but are themselves present at the judgment-seat? Even so neither hath God committed His Gift to Angels, but Himself is present, commanding and saying, *Call no man Father on earth*[1]; not that thou shouldest dishonour them that gave thee birth, but that thou shouldest prefer to all those Him that made thee, and enrolled thee amongst His own children.

[1] Matt. 23, 9.

Homil. L. 3, 4.

For He that hath given the greater, that is, hath set Himself before thee, much more will He not think scorn to distribute unto thee of His Body. Let us hear therefore, both priests and subjects, what we have had vouchsafed to us; let us hear and tremble. Of His own holy Flesh He hath granted us our fill; He hath set before us Himself sacrificed.

What excuse shall we have then, when feeding on such food, we commit such sins? when eating a Lamb, we become wolves? when feeding on a Sheep, we spoil by violence like the lions?

For this Mystery He directs to be always clear, not from violence only, but even from bare enmity. Yea, for this Mystery is a mystery of peace; it allows us not to cling to wealth. For if He spared not Himself for us, what must we deserve, sparing our wealth, and being lavish of a soul, in behalf of which He spared not Himself?

Now upon the Jews God every year bound in their feasts a memorial of His peculiar favours to them: but for thee, every day, as I may say, through these Mysteries.

Be not therefore ashamed of the Cross: for these are our venerable things, these our Mysteries; with this Gift do we adorn ourselves, with this we are beautified.

And if I say, He stretched out the heaven, He spread out the earth and the sea, He sent Prophets and Angels, I say nothing in comparison. For the sum of His benefits is this, that *He spared not His own Son*[1], in order to save His alienated servants.

[1] Rom. 8, 32.

[4.] Let no Judas then approach this Table, no Simon; nay, for both these perished through covetousness. Let us flee then from this gulf; neither let us account it enough for our salvation, if after we have stripped widows and orphans, we offer for this Table a gold and jewelled cup. Nay, if thou desire to honour the Sacrifice, offer thy soul, for which also It was slain; cause that to become golden; but if that remain worse than lead or potter's clay, while the vessel is of gold, what is the profit?

Let not this therefore be our aim, to offer golden vessels only, but to do so from honest earnings likewise. For these are of the sort that is more precious even than gold, these

that are without injuriousness. For the Church is not a gold foundry nor a workshop for silver, but an assembly of Angels. Wherefore it is souls which we require, since in fact God accepts these for the souls' sake. MATT. XIV. 34-36.

That Table at that time was not of silver, nor that Cup of gold, out of which Christ gave His disciples His own blood; but precious was every thing there, and awful, for that they were full of the Spirit[1]. [1] cf. Eph. 5, 18.

Wouldest thou do honour to Christ's Body? Neglect Him not when naked; do not, while here thou honourest Him with silken garments, neglect Him perishing without of cold and nakedness. For He that said, *This is My Body*, and by His word confirmed the fact, This Same said, *Ye saw Me an hungered, and fed Me not;* and, *Inasmuch as ye did it not to one of the least of these, ye did it not to Me*[2]. For This indeed needs not coverings, but a pure soul; but that requires much attention. [2] Matt. 25, 42. 45.

Let us learn therefore to be strict in life, and to honour Christ as He Himself desires. For to Him who is honoured that honour is most pleasing, which it is His own will to have, not that which we account best. Since Peter too thought to honour Him by forbidding Him to wash his feet, but his doing so was not an honour, but the contrary.

Even so do thou honour Him with this honour, which He ordained, spending thy wealth on poor people. Since God hath no need at all of golden vessels, but of golden souls.

And these things I say, not forbidding such offerings to be provided; but requiring you, together with them, and before them, to give alms. For He accepts indeed the former, but much more the latter. For in the one the offerer alone is profited, but in the other the receiver also. Here the act seems to be a ground even of ostentation; but there all is mercifulness, and love to man.

For what is the profit, when His table indeed is full of golden cups, but He perishes with hunger? First fill Him, being an hungered, and then abundantly deck out His table also. Dost thou make Him a cup of gold, while thou givest Him not a cup of cold water? And what is the profit? Dost thou furnish His Table with cloths bespangled with gold, while to Himself thou affordest not even the necessary

Homil. L. 4, 5.

covering? And what good comes of it? For tell me, should you see one at a loss for necessary food, and omit appeasing his hunger, while you first overlaid his table with silver; would he indeed thank thee, and not rather be indignant? What, again, if seeing one wrapped in rags, and stiff with cold, thou shouldest neglect giving him a garment, and build golden columns, saying, "thou wert doing it to his honour," would he not say that thou wert mocking, and account it an insult, and that the most extreme?

Let this then be thy thought with regard to Christ also, when He is going about a wanderer, and a stranger, needing a roof to cover Him; and thou, neglecting to receive Him, deckest out a pavement, and walls, and capitals of columns, and hangest up silver chains by means of lamps[a], but Himself bound in prison thou wilt not even look upon.

[5.] And these things I say, not forbidding munificence in these matters, but admonishing you to do those other works together with these, or rather even before these. Because for not having done these no one was ever blamed, but for those, hell is threatened, and unquenchable fire, and the punishment with evil spirits. Do not therefore while adorning His house overlook thy brother in distress, for he is more properly a temple than the other.

And whereas these thy stores will be subject to alienation, both by unbelieving kings, and tyrants, and robbers; whatever thou mayest do for thy brother, being hungry, and a stranger, and naked, not even the Devil will be able to despoil, but it will be laid up in an inviolable treasure.

Why then doth He Himself say, *The poor always ye have with you, but Me ye have not always*[1]? Why, for this reason most of all should we give alms, that we have Him not always an hungered, but in the present life only. But if thou art desirous to learn also the whole meaning of the saying, understand that this was said not with a view to His disciples, although it seem so, but to the woman's weakness. That is,

[1] Matt. 26, 11. John 12, 8.

[a] S. Jerome (ad Eustoch. Ep. 108. §. 30.) says, 'Let others boast of their money, and coin cast into the treasury of God, *Funalibusque aureis dona pendentia*, "and of their gifts hanging upon golden sconces," or perhaps brackets for lamps, on which the Anathemata, or votive offerings, were suspended.' See Bingh. 8. 8. 1.

her disposition being still rather imperfect, and they doubting about her; to revive her He said these things. For in proof that for her comfort He said it, He added, *Why trouble ye the woman*[1]? And with regard to our having Him really always with us, He saith, *Lo, I am with you alway, even unto the end of the world*[2]. From all which it is evident, that for no other object was this said, but that the rebuke of the disciples might not wither the faith of the woman, just then budding. MATT. XIV. 34-36.

[1] Matt. 26, 10.

[2] Matt. 28, 28.

Let us not then bring forward these things now, which were uttered because of some œconomy, but let us read all the laws, those in the New and those in the Old Testament, that are set down about almsgiving, and let us be very earnest about this matter. For this cleanses from sin. For *give alms, and all things will be clean unto you*[3]. This is a greater thing than sacrifice. *For I will have mercy, and not sacrifice*[4]. This opens the heavens. For *thy prayers and thine alms are come up for a memorial before God*[5]. This is more indispensable than virginity: for thus were those virgins cast out of the bridechamber; thus were the others brought in.

[3] Luke 11, 41.

[4] Hosea 6, 6. Matt. 9, 18.

[5] Acts 10, 4.

All which things let us consider, and sow liberally, that we may reap in more ample abundance, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory for ever. Amen.

HOMILY LI.

MATT. xv. 1—6.

Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

THEN; When? when He had wrought His countless miracles; when He had healed the infirm by the touch of the hem of His garment. For even with this intent doth the Evangelist mark the time, that He might signify their unspeakable wickedness, by nothing repressed.

But what means, *The Scribes and Pharisees, which were of Jerusalem?* In every one of the tribes were they scattered abroad, and divided into twelve parts; but they who occupied the chief city were worse than the others, as both enjoying more honour, and having contracted much haughtiness.

But mark, I pray thee, how even by the question itself they are convicted; in not saying, *Why do they transgress the law of Moses*, but, *the tradition of the elders.* Whence it is evident that the priests were inventing many novelties, although Moses, with much terror and with much threatening, had enjoined neither to add nor take away. *For ye shall not add*, saith he, *unto the word which I command you this day, and ye shall not take away from it*[1]. MATT. XV. 1—6.

[1] Deut. 4, 2.

But not the less were they innovating; as in this instance, that one ought not to eat with unwashen hands, that we must wash cups and brasen vessels, that we must wash also ourselves. Thus, when men were henceforth, as time advanced, to be freed from their observances, at that very time they bound them with the same in more and more instances, fearing lest any one should take away their power, and wishing to strike more dread, as though they were themselves also lawgivers. The thing in fact proceeded so far in enormity, that while their own commandments were kept, those of God were transgressed; and they so far prevailed, that the matter had actually become a ground of accusation. Which was a twofold charge against them, in that they both invented novelties, and were so strict exactors on their own account, while of God they made no reckoning.

And omitting to speak of the other things, the pots and the brasen vessels, (for it was too ridiculous,) what seemed more reasonable than the rest, that they bring forward, wishing, as seems at least to me, in that way to provoke Him to anger. Wherefore also they made mention of the elders, in order that He, as setting them at nought, might give occasion against Himself.

But it were meet first to enquire, why the disciples ate with unwashen hands. Wherefore then did they so eat? Not as making a point of it, but as overlooking henceforth the things that are superfluous, and attending to such as are necessary; having no law to wash or not to wash, but doing either as it happened. For they that despised even their own necessary food, how were they to hold these things worth much consideration? This then having often happened unintentionally,—for instance, when they ate in the wilder-

Homil. LI. 1, 2.

ness, when they plucked the ears of corn,—is now put forward as a charge by these persons, who are always transgressing in the great things, and making much account of the superfluous.

[2.] What then saith Christ? He did not set Himself against it, neither made He any defence, but straightway blames them again, plucking down their confidence, and signifying that he who commits great sins ought not to be strict with others concerning small matters. "What? when you ought to be blamed," saith He, "do ye even blame?"

But do thou observe, how when it is His will to set aside any of the things enjoined by the Law, He does it in the form of an apology; and so He did in that case. For by no means doth He proceed at once to transgress it, nor doth He say, "It is nothing;" for surely He would have made them more audacious; but first He clean cuts away their boldness, bringing forward the far heavier charge, and directing it upon their head. And He neither saith, "they do well in transgressing it," lest He should give them a hold on Him; nor doth He speak ill of their proceeding, lest He should confirm the law: nor again, on the other hand, doth He blame the elders, as lawless and unholy men; for doubtless they would have shunned Him as a reviler and injurious: but all these things He gives up, and proceeds another way. And He seems indeed to be rebuking the persons themselves who had come to Him, but He is reprehending them that enacted these laws; no where indeed making mention of the elders, but by His charge against the Scribes casting down them also, and signifying that their sin is twofold, first in disobeying God, next in doing so on men's account; as though He had said, "Why this, this hath ruined you, your obeying the elders in all things."

Yet He saith not so, but this is just what He intimates, by answering them as follows:

Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and thy mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever

thou mightest be profited by me, and honour not his father or his mother—. And ye have made void the commandment of God by your tradition. MATT. XV. 1—6.

And He said not, "the elders' tradition," but "your own." And, *ye say;* again He said not, *the elders say:* in order to make His speech less galling. That is, because they wanted to prove the disciples transgressors of the law, He signifies that they themselves are doing so, but that these are free from blame. For of course that is not a law, which is enjoined by men, (wherefore also He calls it *a tradition*,) and especially by men that are transgressors of the law.

And since this had no shade of contrariety to the Law, to command men to wash their hands, He brings forward another tradition, which is opposed to the Law. And what He saith is like this. "They taught the young, under the garb of piety, to despise their fathers." How, and in what way? "If one of their parents said to his child, Give me this sheep that thou hast, or this calf, or any such thing, they used to say, 'This is a gift to God, whereby thou wouldest be profited by me, and thou canst not have it.' And two evils hence arose: on the one hand they did not bring them to God, on the other they defrauded their parents under the name of the offering, alike insulting their parents for God's sake, and God for their parents' sake." But He doth not say this at once, but first rehearses the law, by which He signifies His earnest desire that parents should be honoured. For, *honour*, saith He, *thy father and thy mother, that thou mayest live long upon the earth*[1]. And again, *He that curseth father or mother, let him die the death*[2].

[1] Exod. 20. 12. See also Ephes. 6, 1. 2.

[2] Exod. 21, 17.

But He, omitting the first, the reward appointed for them that honour their parents, states that which is more aweful, the punishment, I mean, threatened to such as dishonour them; desiring both to dismay them, and to conciliate such as have understanding; and He implies them to be for this worthy of death. For if he who dishonours them in word is punished, much more ye, who do so in deed, and who not only dishonour, but also teach it to others. "Ye then who ought not so much as to live, how find ye fault with the disciples?"

Homil. LI. 2, 3.

"And what wonder is it, if ye offer such insults to Me, Who am as yet unknown, when even to the Father ye are found doing the like?" For every where He both asserts and implies, that from Him they began with this their arrogance.

But some do also otherwise interpret, *It is a gift, by whatsoever thou mightest be profited by me;* that is, I owe thee no honour, but it is a free gift from me to thee, if indeed I do honour thee. But Christ would not have mentioned an insult of that sort.

And Mark again makes this plainer, by saying, *It is Corban, by whatsoever thou mightest be profited by me*[1]; which means, not a gift and present, but properly an offering.

[1] Mark 7, 11.

Having then signified that they who were trampling on the Law could not be justly entitled to blame men for transgressing a command of certain elders, He points out this same thing again from the prophet likewise. Thus, having once laid hold of them severely, He proceeds further: as on every occasion He doth, bringing forward the Scriptures, and so evincing Himself to be in accordance with God.

v. 8, 9. See Is. 29, 13.

And what saith the Prophet? *This people honoureth Me with their lips, but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men.*

Seest thou a prophecy in exact accordance with His sayings, and from the very first proclaiming beforehand their wickedness? For what Christ laid to their charge now, of this Isaiah also spake from the very first; that the words of God they despise, *for in vain do they worship Me,* saith He; but of their own they make much account, *teaching,* saith He, *for doctrines the commandments of men.* Therefore with reason the disciples keep them not.

[3.] Having, you see, given them their mortal blow; and from the facts first, then from their own suffrage, then from the Prophet having aggravated the charge, with them indeed He discourses not at all, incorrigibly disposed as they are now come to be, but directs His speech to the multitudes, so as to introduce His doctrine, great and high, and full of much strictness; and taking occasion from the former topic, He

proceeds to insert that which is greater, casting out also the observance of meats. MATT. XV. 10.

But see when. When He had cleansed the leper, when He had repealed the Sabbath, when He had shewn Himself King of earth and sea, when He had made laws, when He had remitted sins, when He had raised dead men, when He had afforded them many proofs of His Godhead, then He discourses of meats.

For indeed all the religion of the Jews is comprised in this; if thou take this away, thou hast even taken away all. For hereby He signifies, that circumcision too must be abrogated. But of Himself He doth not prominently introduce this, (forasmuch as that was older than the other commandments, and had higher estimation,) but He enacts it by His disciples. For so great a thing was it, that even the disciples after so long a time being minded to do it away, first practise it, and so put it down [1]. [1] Acts 16, 3.

But see how He introduces His law: how *He called the multitude, and said unto them, Hear and understand.* v. 10.

Thus He doth by no means simply reveal it to them, but by respect and courtesy, first, He makes His saying acceptable; (for this the Evangelist declares by saying, *He called them unto Him:*) and secondly, by the time also; in that after their refutation, and His victory over them, and the accusation by the Prophet, then He begins His legislation, when they too would more easily receive His sayings.

And He doth not merely call them unto Him, but also makes them more attentive. For *understand*, saith He, that is, "consider, rouse yourselves; for of that sort is the law now about to be enacted. For if they set aside the Law, even unseasonably, for their own tradition, and ye hearkened; much more ought ye to hearken unto Me, Who at the proper season am leading you unto a higher rule of self-restraint."

And He did not say, "The observance of meats is nothing, neither that Moses had given wrong injunctions, nor that of condescension He did so;" but in the way of admonition and counsel, and taking His testimony from the nature of

HOMIL. LI. 3, 4.

the things, He saith; *Not the things that go into the mouth defile the man, but the things that go out of the mouth;* resorting to nature herself both in His enactment and in His demonstration. Yet they hearing all this, made no reply, neither did they say, "What sayest Thou? When God hath given charges without number concerning the observance of meats, dost thou make such laws?" But since He had utterly stopped their mouths, not by refuting them only, but also by publishing their craft, and exposing what was done by them in secret, and revealing the secrets of their mind; their mouths were stopped, and so they went away.

v. 11.

But mark, I pray thee, how He doth not yet venture distinctly to set Himself with boldness against the meats. Therefore neither did He say "the meats," but, *the things that enter in defile not the man;* which it was natural for them to suspect concerning the unwashen hands also. For He indeed was speaking of meats, but it would be understood of these matters too.

Why, so strong was the feeling of scruple about the meats, that even after the Resurrection Peter said, *Not so, Lord, for I have never eaten any thing common or unclean*[1]. For although it was for the sake of others that He said this, and in order to leave Himself a justification against his censurers, by pointing out that he actually remonstrated, and not even so was excused, nevertheless it implies the depth of their impression on that point.

[1] Acts 10, 14.

Wherefore you see He Himself also at the beginning spake not openly concerning meats, but, *The things that go into the mouth;* and again, when He had seemed afterwards to speak more plainly, He veiled it by His conclusion, saying, *But to eat with unwashen hands defileth not the man*[2]: that He might seem to have had His occasion from thence, and to be still discoursing of the same. Therefore He said not, *To eat meats defileth not a man*, but is as though He were speaking on that other topic; that they may have nothing to say against it.

[2] v. 20.

[4.] When therefore they had heard these things, *the Pharisees*, it is said, *were offended*, not the multitudes. For *His Dis-*

v. 12.

ciples, so it is said, *came and said unto Him, Knowest Thou that the Pharisees were offended, when they heard the saying?* Yet surely nothing had been said unto them. MATT. XV. 13—15.

What then saith Christ? He did not remove the offence in respect of them, but reproved them, saying, *Every plant which My heavenly Father hath not planted, shall be rooted up.* For He is wont both to despise offences, and not to despise them. Elsewhere, for example, He saith, *But lest we should offend them, cast an hook into the sea*[1]: but here He saith, *Let them alone, they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch.* v. 13. [1] Matt. 17, 27. v. 14.

But these things His disciples said, not as grieving for those men only, but as being themselves also slightly perplexed. But because they durst not say so in their own person, they would fain learn it by their telling Him of others. And as to its being so, hear how after this the ardent and ever forward Peter came to Him, and saith, *Declare unto us this parable*, discovering the trouble in his soul, and not indeed venturing to say openly, "I am offended," but requiring that by His interpretation he should be freed from his perplexity; wherefore also he was reproved. v. 15.

What then saith Christ? *Every plant which My heavenly Father hath not planted, shall be rooted up.* v. 13.

This, they that are diseased with the Manichæan pest affirm to be spoken of the Law; but their mouths are stopped by what had been said before. For if He was speaking of the Law, how doth He further back defend it, and fight for it, saying, *Why do ye transgress the commandments of God for your tradition?* And how doth He bring forward the Prophets? But of themselves and of their traditions He so speaks. For if God said, *Honour thy father and thy mother*, how is not that of God's planting, which was spoken by Him?

And what follows also indicates, that of themselves it was said, and of their traditions. Thus He added, *They are blind leaders of the blind.* Whereas, had He spoken it of the Law, He would have said, "*It* is a blind leader of the blind." But not so did He speak, but, *They are blind leaders of* v. 14.

HOMIL. LI. 4.

the blind: freeing it from the blame, and bringing it all round upon them.

Then to sever the people also from them, as being on the point of falling into a pit by their means, He saith, *If the blind lead the blind, both shall fall into the ditch.*

It is a great evil merely to be blind, but to be in such a case and have none to lead him, nay, to occupy the place of a guide, is a double and triple ground of censure. For if it be a dangerous thing for the blind man not to have a guide, much more so that he should even desire to be guide to another.

What then saith Peter? He saith not, "What can this be which Thou hast said?" but as though it were full of obscurity, he puts his question. And he saith not, "Why hast thou spoken contrary to the Law?" for he was afraid, lest he should be thought to have taken offence, but asserts it to be obscure. However, that it was not obscure, but that he was offended, is manifest, for it had nothing of obscurity.

v. 16. Wherefore also He rebukes him, saying, *Are ye also yet without understanding?* For as to the multitude, they did not perhaps so much as understand the saying; but themselves were the persons offended. Wherefore, whereas at first, as though asking in behalf of the Pharisees, they were desirous to be told; when they heard Him denouncing a great threat, and saying, *Every plant, which My heavenly Father hath not planted, shall be rooted up*, and, *They are blind leaders of the blind*, they were silenced. But he, always ardent, not even so endures to hold his peace, but

v. 15. saith, *Declare unto us this parable.*

What then saith Christ? With a sharp rebuke He answers, *Are ye also yet without understanding? Do ye not yet understand?*

But these things He said, and reproved them, in order to cast out their prejudice; He stopped not however at this, but adds other things also, saying,

v. 17-20. *That whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught; but those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil*

thoughts, murders, adulteries, fornications, thefts, blasphemies, false-witnessings: and these are the things that defile the man: but to eat with unwashen hands defileth not the man. MATT. XV. 17—20.

Seest thou how sharply He deals with them, and in the way of rebuke?

Then He establishes His saying by our common nature, and with a view to their cure. For when He saith, *It goeth into the belly, and is cast out into the draught*, he is still answering according to the low views of the Jews. For He saith, "it abides not, but goes out:" and what if it abode? it would not make one unclean. But not yet were they able to hear this.

And one may remark, that because of this the Lawgiver allows just so much time, as it may be remaining within one, but when it is gone forth, no longer. For instance, at evening He bids you wash yourself, and so be clean; measuring the time of the digestion, and of the excretion[1]. But the things of the heart, He saith, abide within, and when they are gone forth they defile, and not when abiding only. And first He puts our evil thoughts, a kind of thing which belonged to the Jews; and not as yet doth He make His refutation from the nature of the things, but from the manner of production from the belly and the heart respectively, and from the fact that the one sort remains, the other not; the one entering in from without, and departing again outwards, while the others are bad within, and having gone forth they defile, and then more so, when they are gone forth. Because they were not yet able, as I said, to be taught these things with all due strictness.

[1] Lev. 11, 24. 25.

But Mark saith, that *cleansing the meats*[a], He spake this. He did not however express it, nor at all say, "but to eat such and such meats defileth not the man," for neither could they endure to be told it by Him thus distinctly. And accordingly His conclusion was, *But to eat with unwashen hands defileth not the man.* v. 20.

[a] Mark 7, 19. Origen in his commentary on this passage of St. Matthew, refers also to St. Mark, where he reads as St. Chrysostom here, καθαρίζων instead of καθαρίζον. The word "cleansing" or "purging" is therefore referred to our Lord, and our Saviour's words will stand as a parenthesis. See Field *in loc.*

Homil. LII. 5.

[5.] Let us learn then what are the things that defile the man; let us learn, and let us flee them. For even in the Church we see such a custom prevailing amongst the generality, and men giving diligence to come in clean garments, and to have their hands washed; but how to present a clean soul to God, they make no account.

And this I say, not forbidding them to wash hands or mouth; but willing men so to wash as is meet, not with water only, but instead of water, with all virtues. For the filth of the mouth is evil speaking, blasphemy, reviling, angry words, filthy talking, laughter, jesting: if then thou art conscious to thyself of uttering none of them, neither of being defiled with this filth, draw near with confidence; but if thou hast times out of number received these stains, why dost thou labour in vain, washing thy tongue indeed with water, but bearing about on it such deadly and hurtful filth? For tell me, hadst thou dung on thy hands, and mire, wouldest thou indeed venture to pray? By no means. And yet this were no hurt, but that is ruin. How then art thou reverential in the indifferent things, but in the forbidden remiss?

What then? should not we pray? saith one. We should indeed, but not while defiled, and having upon us mire of that sort.

"What then, if I have been overtaken?" saith one. Cleanse thyself. "How, and in what way?" Weep, groan, give alms, apologize to him that is affronted, reconcile Him to thyself hereby, wipe clean thy tongue, lest thou provoke God more grievously. For so if one had filled his hands with dung, and then should lay hold of thy feet, entreating thee, far from hearing him, thou wouldest rather spurn him with thy foot; how then durst thou in such sort draw nigh to God? Since in truth the tongue is the hand of them that pray, and by it we lay hold on the knees of God. Defile it not therefore, lest to thee also He say, *Though ye make many prayers, I will not hearken*[1]. Yea, and *in the power of the tongue are death and life*[2]; and, *By thy words thou shalt be justified, and by thy words thou shalt be condemned*[3].

[1] Is. 1, 15.
[2] Prov. 18, 21.
[3] Matt. 12, 37.

I bid thee then watch thy tongue more than the apple of thine eye. The tongue is a royal steed. If then thou put

a bridle on it, and teach it to pace orderly, the King will rest and take His seat thereon; but if thou suffer it to rush about unbridled and leap wantonly, it becomes a beast for the devil and bad spirits to ride on. And while thou, fresh from the company of thine own wife, darest not pray, although this is no blame at all; dost thou lift up thine hands, fresh from reviling and insult, which brings after it no less than hell, before thou hast well cleansed thyself? And how dost thou not shudder? tell me. Hast thou not heard Paul, saying, *Marriage is honourable, and the bed undefiled*[1]*?* But if on rising from the undefiled bed, thou darest not draw nigh in prayer; how dost thou coming from the bed of the devil call on that awful and terrible name? For it is truly the devil's bed, to wallow in insults and reviling. And like some wicked adulterer, wrath dallies with us in great delight, casting into us deadly seed, and making us give birth to diabolical enmity, and doing all things in a way opposite to marriage. For whereas marriage causes the two to become one flesh, wrath severs into many parts them that were united, and cleaves and cuts in pieces the very soul.

Matt. xv. 20.

[1] Heb. 13, 4.

That thou mayest therefore with confidence draw nigh to God, receive not wrath, when it comes in upon thee, and desires to be with thee, but drive it away like a mad dog.

For so Paul too commanded: his phrase being, *lifting up holy hands without wrath and disputings*[2]. Dishonour not then thy tongue, for how will it entreat for thee, when it hath lost its proper confidence? but adorn it with gentleness, with humility, make it worthy of the God Who is entreated, fill it with blessing, with much almsdoing. For it is possible even with words to do alms. *For a word is a better thing than a gift*[3], and *answer the poor man peaceably with meekness*[4]. And all the rest of thy time too adorn it with the rehearsing of the laws of God; *Yea, let all thy communication be in the law of the Most High*[5].

[2] 1 Tim. 2, 8.

[3] Ecclus. 18, 16.

[4] ib. 4, 8.

[5] Ecclus. 9, 15.

Having thus adorned ourselves, let us come to our King, and fall at His knees, not with the body only, but also with the mind. Let us consider Whom we are approaching, and on whose behalf, and what we would accomplish. We are drawing nigh unto God, Whom the Seraphim behold and

Homil. LI. 5, 6.

turn away their faces, not bearing His brightness; at sight of Whom the earth trembles. We draw nigh unto God, *Who dwelleth in the Light, which no man can approach unto*[1]. And we draw nigh unto Him for deliverance from Hell, for remission of sins, for escape from those intolerable punishments, for attaining to the Heavens, and to the good things that are there. Let us, I say, fall down before Him both in body and in mind, that He may raise us up when we are down; let us converse with all gentleness and meekness.

1 Tim. 6, 16.

And who is so wretched and miserable, one may say, as not to become gentle in prayer? He that prays with an imprecation, and fills himself with wrath, and cries out against his enemies.

[6.] Nay, if thou wilt accuse, accuse thyself. If thou wilt whet and sharpen thy tongue, let it be against thine own sins. And tell not what evil another hath done to thee, but what thou hast done to thyself; for this is most truly an evil; since no other will really be able to injure thee, unless thou injure thyself. Wherefore, if thou desire to be against them that wrong thee, approach as against thyself first; there is no one to hinder; since by coming into court against another, thou hast but the greater injury to go away with.

And what injury at all hast thou really to mention? That such an one insulted and spoiled thee by violence, and encompassed thee with dangers? Nay, this is receiving not injury, but if we be sober, the very greatest benefit; the injured being he that did such things, not he that suffered them. And this is more than any one thing the cause of all our evils, that we do not so much as know at all who is the injured, and who the injurious person. Since if we knew this well, we should not ever injure ourselves, we should not pray against another, having learnt that it is impossible to suffer ill of another. For not to be spoiled, but to spoil, is an evil. Wherefore, if thou hast spoiled, accuse thyself; but if thou hast been spoiled, rather pray for him that spoiled thee, because he hath done thee the greatest good. For although the intent of the doer was not such, yet thou hast received the greatest benefit, if thou hast endured it nobly. For him, both men, and the laws of God declare to be

wretched, but thee, the injured party, they crown, and proclaim thy praise. MATT. XV. 20.

For so if any one sick of a fever had violently taken from any other a vessel containing water, and had had his fill of his pernicious desire, we should not say that the despoiled had been injured, but the spoiler; for he has aggravated his fever, and made his disease more grievous. Now in this way I bid thee reason concerning him also that loves wealth and money. For he too, having a far worse fever than the other, has by this rapine fanned the flame in himself.

Again, were some madman to snatch a sword from any one, and destroy himself, which again is the injured? He that hath been robbed, or the robber? It is quite clear, he that did the robbery.

Well then, in the case of seizing property also, let us give the same suffrage. For what a sword is to a madman, much the same is wealth to a covetous man; nay, it is even a worse thing. For the madman, when he has taken the sword, and thrust it through himself, is both delivered from his madness, and hath no second blow to receive; but the lover of money receives daily ten thousand wounds more grievous than his, without delivering himself from his madness, but aggravating it more exceedingly: and the more wounds he receives, the more doth he give occasion for other more grievous blows.

Reflecting then on these things, let us flee this sword; let us flee the madness, though late, let us become temperate. For this virtue too ought to be called temperance, not less than that which is used to be so called among all men. For whereas there the dominion of one lust is to be struggled against, here we have to master many lusts, and those of all kinds.

Yea, nothing, nothing is more foolish[b] than the slave of wealth. He thinks he overcomes when he is overcome. He thinks he is master, when he is a slave, and putting bonds on himself, he rejoices; making the wild beast fiercer, he is pleased; and becoming a captive, he prides himself, and leaps for joy; and seeing a dog rabid and flying at his soul, when he ought to bind him and weaken him by hunger, he

[b] ἀφρονίστερον opposed to σωφροσύνη.

Homil. LI. 6.

actually supplies him with abundance of food, that he may leap upon him more fiercely, and be more formidable.

Reflecting then on all these things, let us loose the bonds, let us slay the monster, let us drive away the disease, let us cast out this madness; that we may enjoy a calm and pure health, and having with much pleasure sailed into the serene haven, may attain unto the eternal blessings; unto which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, now and always, and world without end. Amen.

HOMILY LII.

MATT. xv. 21, 22.

And Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil.

BUT Mark saith, that *He could not be hid*[1], though He had entered into the house. [1] Mark 7, 24.

And why did He go at all into these parts? When He had set them free from the observance of meats, then to the Gentiles also He goes on to open a door, proceeding in due course; even as Peter, having been first directed to annul this law, is sent to Cornelius[2]. [2] Acts 10, 15. 20.

But if any one should say, "How then, while saying to His disciples, *Go not into the way of the Gentiles*[3], doth He Himself admit her?" first, this would be our reply, that what He enjoined upon His disciples, He was not Himself also tied to: secondly, that not in order to preach did He depart; which indeed Mark likewise intimating said, He even hid Himself, yet was not concealed. [3] Matt. 10, 5.

For as His not hastening to them first was a part of the regular course of His proceedings, so to drive them away when coming to Him was unworthy of His love to man. For if the flying ought to be pursued, much more ought the pursuing not to be avoided.

See at any rate how worthy this woman is of every benefit.

Homil. LII. 2.

For she durst not even come to Jerusalem, fearing, and accounting herself unworthy. For were it not for this, she would have come there, as is evident both from her present earnestness, and from her coming out of her own coasts.

And some also taking it as an allegory say, that when Christ came out of Judæa, then the Church ventured to approach Him, coming out herself also from her own coasts. For it is said, *Forget thine own people and thy father's house*[1]. For both Christ went out of His borders, and the woman out of her borders, and so it became possible for them to fall in with each other: thus He saith, *Behold a woman of Canaan coming out of her own coasts.*

[1] Ps. 45, 10.

The Evangelist speaks against the woman, that he may shew forth her marvellous act, and celebrate her praise the more. For when thou hearest of a Canaanitish woman, thou shouldest call to mind those wicked nations, who overset from their foundations the very laws of nature. And being reminded of these, consider also the power of Christ's Advent. For they who were cast out, that they might not pervert any Jews, these appeared so much better disposed than the Jews, as even to come out of their coasts, and approach Christ; while those were driving Him away, even on His coming unto them.

[2.] Having then come unto Him, she saith nothing else, but *Have mercy on me*, and by her cry brings about them many spectators. For indeed it was a pitiful spectacle to see a woman crying aloud in so great affliction, and that woman a mother, and entreating for a daughter, and for a daughter in such evil case: she not even venturing to bring into the Master's sight her that was possessed, but leaving her to lie at home, and herself making the intreaty.

And she tells her affliction only, and adds nothing more; neither doth she drag the Physician to her house, like that nobleman, saying, *Come and lay thy hand upon her*, and, *Come down ere my child die*[a].

But having described both her calamity, and the intensity of the disease, she pleads the Lord's mercy, and cries aloud; and she saith not, "Have mercy on my daughter," but,

[a] See John iv. 49. and comp. Matt. ix. 18.

Have mercy on me. For she indeed is insensible of her disease, but it is I that suffer her innumerable woes; my disease is with consciousness, my madness with perception of itself. MATT. XV. 23, 24.

[2.] *But He answered her not a word.* v. 23.

What is this new and strange thing? the Jews in their perverseness He leads on, and blaspheming He entreats them, and tempting Him He dismisses them not; but to her, running unto Him, and entreating, and beseeching Him, to her who had been educated neither in the Law, nor in the Prophets, and was exhibiting so great reverence; to her He doth not vouchsafe so much as an answer.

Whom would not this have offended, seeing the facts so opposite to the report? For whereas they had heard, that He went about the villages healing, her, when she had come to Him, He utterly repels. And who would not have been moved by her affliction, and by the supplication she made for her daughter in such evil case? For not as one worthy, nor as demanding a due, not so did she approach Him, but she entreated that she might find mercy, and merely gave a lamentable account of her own affliction; yet is she not counted worthy of so much as an answer.

Perhaps many of the hearers were offended, but she was not offended. And why say I, of the hearers? For I suppose that even the very disciples must have been in some degree affected at the woman's affliction, and have been greatly troubled, and out of heart.

Nevertheless not even in this trouble did they venture to say, "Grant her this favour," but, *His disciples came and besought Him, saying, Send her away, for she crieth after us.* For we too, when we wish to persuade any one, oftentimes say the contrary.

But Christ saith, *I am not sent, but unto the lost sheep of* v. 24. *the house of Israel.*

What then did the woman, after she heard this? Was she silent, and did she desist? or did she relax her earnestness? By no means, but she was the more instant. But it is not so with us; rather, when we fail to obtain, we desist; whereas it ought to make us the more urgent.

And yet, who would not have been driven to perplexity by

Homil. LII. 2, 3.

the word which was then spoken? Why His silence were enough to drive her to despair, but His answer did so very much more. For together with herself, to see them also in utter perplexity that were pleading with her, and to hear that the thing is even impossible to be done, was enough to cast her into unspeakable perplexity.

Yet nevertheless the woman was not perplexed, but on seeing her advocates prevail nothing, she made herself shameless with a goodly shamelessness.

For whereas before this she had not ventured so much as to come in sight, (for *she crieth*, it is said, *after us*,) when one might expect that she should rather depart further off in utter despair, at that very time she comes nearer, and

v. 25. worships, saying, *Lord, help me.*

What is this O woman? Hast thou then greater confidence than the Apostles? more abundant strength? "Confidence and strength," saith she, "by no means; nay, I am even full of shame. Yet nevertheless my very shamelessness do I put forward for entreaty; He will respect my confidence." And what is this? Heardest thou not Him saying, *I am not sent but unto the lost sheep of the house of Israel?* "I heard," saith she, "but He Himself is Lord." Wherefore neither did she say, "Entreat and beseech," but, *Help me.*

[3.] What then saith Christ? Not even with all this was He satisfied, but He makes her perplexity yet more intense again, saying,

v. 26. *It is not meet to take the children's bread and to cast it to the dogs.*

And when He vouchsafed her a word, then He smote her more sharply than by His silence. And no longer doth He refer the cause to another, nor say, *I am not sent*, but the more urgent she makes her entreaty, so much the more doth He also urge His denial. And He calls them no longer *sheep*, but *children*, and her *a dog.*

What then saith the woman? Out of His own very words she frames her plea. "Why, though I be a dog," said she, "I am not an alien."

[1] John 9, 32.

Justly did Christ say, *For judgment am I come*[1]. The woman practises high self-command, and shews forth all

endurance and faith, and this, receiving insult; but they, courted and honoured, requite it with the contrary. MATT. XV. 27.

For, "that food is necessary for the children," saith she, "I also know; yet neither am I forbidden, being a dog. For were it unlawful to receive, neither would it be lawful to partake of the crumbs; but if, though in scanty measure, they ought to be partakers, neither am I forbidden, though I be a dog; nay, rather on this ground am I most surely a partaker, if I am a dog."

With this intent did Christ put her off, for He knew she would say this; for this did He deny the grant, that He might exhibit her high self-command.

For if He had not meant to give, neither would He have given afterwards, nor would He have stopped her mouth again. But as He doth in the case of the Centurion, saying, *I will come and heal him*[1], that we might learn the godly fear of that man, and might hear him say, *I am not worthy that Thou shouldest come under my roof*[2]; and as He doth in the case of her that had the issue of blood, saying, *I perceive that virtue hath gone out of Me*[3], that He might make her faith manifest; and as in the case of the Samaritan woman, that He might shew how not even upon reproof she desists[4]: so also here, He would not that so great virtue in the woman should be hid. Not in insult then were His words spoken, but calling her forth, and revealing the treasure laid up in her.

[1] Mat. 8, 7.
[2] ib. 8.
[3] Luke 8, 46.
[4] John 4, 18.

But do thou, I pray thee, together with her faith see also her humility. For He had called the Jews *children*, but she was not satisfied with this, but even called them *masters*; so far was she from grieving at the praises of others.

Why, the dogs also, saith she, *eat of the crumbs that fall from their master's table.* v. 27.

Seest thou the woman's wisdom, how she did not venture so much as to say a word against it, nor was stung by other men's praises, nor was indignant at the reproach? Seest thou her constancy? He said, *It is not meet*, and she said, *Truth, Lord;* He called them *children*, but she *masters;* He used the name of a dog, but she added also the dog's act. Seest thou this woman's humility?

Hear the proud language of the Jews. *We be Abraham's*

Homil. LII. 3—5.

seed, and were never in bondage to any man[1]; and, *We be born of God*[2]. But not so this woman, rather she calls herself a dog, and them masters; so for this she became a child.

[1] John 8, 33.

[2] ib. 41.

What then saith Christ?

v. 28. *O woman, great is thy faith.*

Yea, therefore did He put her off, that He might proclaim aloud this saying, that He might crown the woman.

Be it unto thee even as thou wilt. Now what He saith is like this; "Thy faith indeed is able to effect even greater things than these; nevertheless, *Be it unto thee even as thou wilt.*"

This was akin to That Voice that said, *Let the Heaven be, and it was*[3].

[3] Gen. 1, 3.

And her daughter was made whole from that very hour.

Seest thou how this woman too contributed not a little to the healing of her daughter? For to this purpose neither did Christ say, "Let thy little daughter be made whole," but, *Great is thy faith, be it unto thee even as thou wilt;* to teach thee that the words were not used at random, nor were they flattering words, but great was the power of her faith.

The certain test, however, and demonstration thereof, He left to the issue of events. Her daughter accordingly was straightway healed.

But mark thou, I pray thee, how when the Apostles had failed, and had not succeeded, this woman had success. So great a thing is assiduity in prayer. Yea, He had even rather be solicited by us, guilty as we are, for those who belong to us, than by others in our behalf. And yet they had more liberty to speak; but she exhibited much endurance.

And by the issue He also excused Himself to His disciples for the delay, and shewed that with reason He had not assented to their request.

v. 29-31. [4.] *And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into the mountain, and sat down there. And great multitudes came unto Him, having with them those that were lame, blind, maimed, dumb; and cast them at His feet; and He healed them, insomuch that*

the multitudes wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and they glorified the God of Israel. MATT. XV. 29—31.

Now He goes about Himself, now sits awaiting the diseased, and hath the lame brought up unto the mountain. And no longer do they touch so much as His garment, but advance a higher step, being cast at His feet: and they shewed their faith doubly, first, by going up into the mountain though lame, then by wanting nothing else but to be cast at His feet only.

And great was the marvel and strange, to see them that were carried walking, the blind needing not any to lead them by the hand. Yea, both the multitude of the healed, and the facility of their cure amazed them.

Seest thou, how the woman indeed He healed with so much delay, but these immediately? not because these are better than she is, but because she is more faithful than they. Therefore, while in her case He defers and delays, to manifest her constancy; on these He bestows the gift immediately, stopping the mouths of the unbelieving Jews, and cutting away from them every plea. For the greater favours one hath received, so much the more is he liable to punishment, if he be insensible, and the very honour make him no better. Therefore you see the rich also, proving wicked, are more punished than the poor, for not being softened even by their prosperity. For tell me not that they gave alms. Since if they gave not in proportion to their substance, not even so shall they escape; our alms being judged not by the measure of our gifts, but by the largeness[1] of our mind. But if these suffer punishment, much more they that are eager about unnecessary things; who build houses of two and three stories, but despise the hungry; who give heed to covetousness, but neglect almsgiving.

[1] δαψιλείας.

[5.] But since the discourse hath fallen on almsgiving, come then, let us resume again to-day that argument, which I was making three days ago concerning benevolence, and left unfinished. Ye remember, when lately I was speaking of vanity about your shoes, and of that empty trouble, and the luxury of the young, that it was from almsgiving that our

Homil. LII. 5.

discourse passed on to those charges against you. What were the matters then at that time brought forward? That almsgiving is a kind of art, having its workshop in Heaven, and for its teacher, not man, but God. Then enquiring what is an art, and what not an art, we came upon fruitless labours, and evil devices, amongst which we made mention also of this art concerning men's shoes.

Have ye then recalled it to mind? Come now, let us to-day also resume what we then said, and let us shew how almsgiving is an art, and better than all arts. For if the peculiarity of art is to issue in something useful, and nothing is more useful than almsgiving, very evidently this is both an art, and better than all arts. For it makes for us not shoes, nor doth it weave garments, nor build houses that are of clay; but it procures life everlasting, and snatches us from the hands of death, and in either life shews us glorious, and builds the mansions that are in Heaven, and those eternal tabernacles.

This suffers not our lamps to go out, nor that we should appear at the marriage having filthy garments, but washes them, and renders them purer than snow. *For though your sins be as scarlet, I will make them white as snow*[1]. It suffers us not to fall, where that rich man fell, nor to hear those fearful words, but it leads us into the bosom of Abraham.

[1] Isaiah 1, 18.

And indeed of the arts of this life, each severally takes and keeps one good work; as agriculture the feeding us; weaving the clothing us; or rather not so much as this; for it is in no wise sufficient alone to contribute to us its own part. And, if thou wilt, let us try agriculture first. Why, if it hath not the smith's art, that it may borrow from it spade, and ploughshare, and sickle, and axe, and other things besides; and that of the carpenter, so as both to frame a plough, and to prepare a yoke and a cart to bruise the ears; and the currier's, to make also the leathern harness; and the builder's, to build a stable for the bullocks that plough, and houses for the husbandmen that sow; and the woodman's, to cut wood; and the baker's after all these, it is found no where.

So also the art of weaving, when it produces any thing,

calls many arts, together with itself, to assist it in the works set before it; and if they be not present and stretch forth the hand, this too stands, like the former, at a loss. And indeed every one of the arts stands in need of the other. MATT. XV. 31.

But when alms is to be given, we want nothing else, but the disposition only is required. And if thou say that money is needed, and houses and clothes and shoes; read those words of Christ, which He spake concerning the widow[1], and cease from this anxiety. For though thou be exceedingly poor, and of them that beg, if thou cast in two mites, thou hast effected all; though thou give but a barley cake, having only this, thou art arrived at the end of the art. [1] Mark 12, 43. Luke 21, 3. 4.

This science then let us receive, and bring to perfection. For truly it is a better thing to know this, than to be a King, and to wear a diadem. For this is not its only advantage, that it needs not other things, but it is also able to accomplish a variety of objects, both many and of all kinds. Thus, it both builds houses that continue for ever in Heaven; and teaches them that have brought it to perfection, how they may escape the never-dying death; and bestows on thee treasures that are never spent, but escape all injury, both from robbers, and from worms, and from moths, and from time.

And yet, were it but for the preservation of wheat that any one had taught thee this, what wouldest thou not have given, to be able to preserve thy grain unconsumed for many years? But behold, this teaches thee the same not concerning wheat only, but concerning all things, and shews how both thy goods and thy soul and thy body may remain unconsumed.

And why should we rehearse particularly all the good effects of this art? For this teaches thee how thou mayest become like God, which is the sum of all good things whatsoever.

Seest thou how the work thereof is not one, but many? Without needing any other art, it builds houses, it weaves garments, it stores up treasures which cannot be taken from us, it makes us get the better of death, and prevail over the devil; it renders us like God.

Homil. LII.

What now can be more profitable than this art? For while the other arts, as well as what I have mentioned, both end with our present life, and when the artists are diseased, are found no where; and their works have no power to endure, and they need much labour and time, and innumerable other things; this one, when the world hath passed away, then it becomes more than ever conspicuous; when we are dead, then it shines out brighter than ever, and exhibits the works which it hath accomplished. And neither time nor labour, nor any such travail, doth it need; but is active even in thy sickness, and in thine old age, and migrates with thee into the life to come, and never forsakes thee. This makes thee to surpass in ability both sophists and rhetoricians. For such as are approved in those arts have many to envy them, but they who shine in this have thousands to pray for them. And those indeed stand at men's judgment seat, pleading for them that are wronged, and often too for them that do wrong; but this virtue stands by the judgment seat of Christ, not only pleading, but persuading the Judge Himself to plead for him that is judged, and to give sentence in his favour: though his sins have been very many, almsgiving doth both crown and proclaim him. For *give alms, and all things shall be clean*[1].

[1] Luke 11, 41.

And why do I speak of the things to come? Since in our present life, should we ask men which they would rather, that there should be many sophists and rhetoricians, or many that give alms, and love their fellow men, thou wilt hear them choose the latter; and very reasonably. For if oratory were taken away, our life will be nothing the worse; for indeed even before this, it had continued a long time; but if thou take away the shewing of mercy, all is lost and undone. And as men could not sail on the sea, if harbours and roadsteads were blocked up; so neither could this life hold together, if thou take away mercy, and compassion, and love to man.

[6.] Therefore God hath not at all left them to reasoning only, but many parts thereof He hath implanted by the absolute power of nature herself. Thus do fathers pity children, thus mothers, thus children parents; and not in the

case of men only, but of all the brutes also; thus brothers pity brothers, and kinsmen, and connexions; thus man pities man. For we have somewhat even from nature prone to mercy. MATT. XV. 32.

Therefore also we feel indignation in behalf of them that are wronged, and seeing men killed we are overcome, and beholding them as they mourn, we weep. For because it is God's will that it should be very perfectly performed, He commanded nature to contribute much hereunto, signifying that this is exceedingly the object of His care.

Considering then these things, let us bring both ourselves and our children and them that pertain to us unto the school of mercy, and this above all things let man learn, since even this is man. *For a man is a great thing, and a merciful man a precious thing*[1]; so that unless one hath this, one hath fallen away even from being a man. This renders them wise. And why marvel at this being Man? This is God. For, *be ye*, saith He, *merciful as your Father*[2]. [1] Prov. 20, 6. LXX. [2] Luke 6, 36.

Let us learn therefore to be merciful on all accounts, but chiefly, because we too need much mercy. And let us reckon ourselves as not even living, at such time as we are not shewing mercy. But by mercy, I mean that which is free from covetousness. For if he that is contented with his own, and imparts to no man, is not merciful, how is he that takes the goods of other men merciful, though he give without limit? For if merely to enjoy one's own be inhumanity, much more to defraud others. If they that have done no wrong are punished, because they imparted not, much more they, who even take what is others.

Say not therefore this, "One is injured, another receives mercy." For this is the grievous thing. Since it were meet that the injured should be the same with the receiver of the mercy: but now, while wounding some, thou art healing them whom thou hast not wounded, when thou onghtest to heal the same; or rather not so much as to wound them. For he is not humane who smites and heals, but he that heals such as have been smitten by others. Heal therefore thine own evil acts, not another's; or rather do not smite at all, nor cast down, (for this is the conduct of a mocker,) but raise up them that are cast down.

Homil. I. II. 6.

For neither is it possible by the same measure of almsgiving to cure the evil result of covetousness. For if thou hast unjustly gotten a farthing, it is not a farthing that thou needest again for almsgiving, to remove the sin that comes of thine unjust gain, but a talent. Therefore the thief being taken pays fourfold, but he that spoils by violence is worse than he that steals. And if this last ought to give fourfold[1] what he stole, the extortioner should give tenfold and much more; and it is much if even so he can make atonement for his injustice; for of almsgiving not even then will he receive the reward. Therefore saith Zacchæus, *I will restore what I have taken by false accusation fourfold, and the half of my goods I will give to the poor*[2]. And if under the Law one ought to give fourfold, much more under Grace; if he that steals, much more he that spoils by violence. For besides the damage, in this case the insult too is great. So that even if thou give an hundredfold, thou hast not yet given the whole.

[1] Exod. 22, 1.

[2] Luke 19, 8.

Seest thou how not without cause I said, If thou take but a farthing by violence, and pay back a talent, scarcely even so dost thou remedy it? But if scarcely by doing this; when thou reversest the order, and hast taken by violence whole fortunes, yet bestowest but little, and not to them either that have been wronged, but to others in their stead; what kind of plea wilt thou have? what favour? what hope of salvation?

Wouldest thou learn how bad a deed thou doest in so giving alms? Hear the Scripture that saith, *As one that killeth the son before his father's eyes, so is he that bringeth a sacrifice of the goods of the poor*[3].

[3] Ecclus. 34, 20.

This denunciation then let us write in our minds before we depart, this let us write on our walls, this on our hands, this in our conscience, this every where; that at least the fear of it being vigorous in our minds, may restrain our hands from daily murders. For extortion is a more grievous thing than murder, consuming the poor man by little and little.

In order then that we may be pure from this pollution, let us exercise ourselves in these thoughts, both by ourselves and to one another. For so shall we both be more forward

to shew mercy, and receive undiminished the reward for it, and enjoy the eternal good things, by the grace and love towards man of our Lord Jesus Christ; to Whom be glory and might with the Father, and the Holy Ghost, now and always, and world without end. Amen. MATT. XV. 32.

HOMILY LIII.

MATT. XV. 32.

But Jesus called His disciples unto Him, and said, I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

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BOTH above, when going to do this miracle, He first healed them that were maimed in body, and here He doth the selfsame thing; from the healing of the blind and the lame, He goes on to this again.

But why might it be, that then His disciples said, *Send away the multitude*, but now they said not so; and this, though three days had past? Either being themselves improved by this time, or seeing that the people had no great sense of hunger; for they were glorifying God for the things that were done.

But see how in this instance too He doth not proceed at once to the miracle, but calls them forth thereunto. For the multitudes indeed who had come out for healing durst not ask for the loaves; but He, the Benevolent and Provident One, gives even to them that ask not, and saith unto His disciples, *I have compassion, and will not send them away fasting.*

For lest they should say that they came having provisions for the way, He saith, *They continue with Me now three*

days; so that even if they came having any, it is all spent. For therefore He Himself did not this on the first and second day, but when all had been consumed by them, in order that having first been in want, they might more eagerly accept His work. MATT. XV. 33.

Therefore He saith, *Lest they faint in the way;* implying both their distance to be great, and that they had nothing left.

" Then, if thou art not willing to send them away fasting, wherefore dost thou not work the miracle?" That by this question and by their answer He might make the disciples more heedful, and that they might shew forth their faith, coming unto Him, and saying, " Make loaves."

But not even so did they understand the motive of His question; wherefore afterwards He saith to them, as Mark relates, *Are your hearts so hardened? Having eyes, see ye not? and having ears, hear ye not*[1]*?*

[1] Mark 8, 17. 18.

Since, if this were not so, wherefore doth He speak to the disciples, and signify the multitude's worthiness to receive a benefit, and add also the pity He Himself feels?

But Matthew saith, that after this He also rebuked them, saying, *O ye of little faith, do ye not yet understand, nor remember the five loaves of the five thousand, and how many baskets ye took up? nor the seven loaves of the four thousand, and how many baskets ye took up*[2]*?* So completely do the Evangelists harmonize one with another.

[2] Matt. 16, 8-10.

What then say the disciples? Still they creep on the ground, although He had done so very many things in order that that miracle might be kept in memory; as by His question, and by the answer, and by making them minister herein, and by distributing the baskets; but their state of mind was yet rather imperfect.

Wherefore also they say to Him, *Whence should we have so many loaves in the wilderness?* v. 33.

Both before this, and now, they make mention of the wilderness; themselves in a weak way of argument so speaking, yet even hereby putting the miracle above suspicion. That is, lest any should affirm, (as I have indeed already said,) that they obtained it from some neighbouring village, the place is acknowledged, that the miracle may be

Homil. LIII. 1, 2.

believed. With this view, both the former miracle and this He works in a wilderness, at a great distance from the villages.

The disciples, considering none of all this, said, *Whence should we have so many loaves in a wilderness?* For they thought verily He had said it as purposing next to enjoin them to feed the people; most foolishly; since with this intent He had said, and that lately, *Give ye them to eat*[1], that He might bring them to an urgent need of entreating Him.

[1] Matt. 14, 16.

But now He saith not this, *Give ye them to eat*, but what? *I have compassion on them, and will not send them away fasting;* bringing the disciples nearer, and provoking them more, and granting them clearer sight, to ask these things of Him. For in truth they were the words of One signifying that He hath power not to send them away fasting; of One manifesting His authority. For the expression, *I will not*, implies such a purpose in Him.

[2.] Since however they still spake of the multitude merely, and the place, and the wilderness; (for *whence*, it is said, *should we have in a wilderness so many loaves, as to feed so great a multitude?*) and not even so understood what He said, He proceeds to contribute His own part, and saith unto them,

v. 34. *How many loaves have ye? And they say, Seven, and a few little fishes.*

And they no more say, *But what are these among so many*[2]*?* as they had said before. So that although they reached not His whole meaning, yet nevertheless they became higher by degrees. For so He too, arousing their mind hereby, puts the question much as He had done before, that by the very form of the inquiry He might remind them of the works already done.

[2] John 6, 9.

But as thou hast seen their imperfection hereby, so do thou observe the severity of their spirit, and admire their love of truth, how, writing themselves, they conceal not their own defects, great as they were. For it was no small blame to have presently forgotten this miracle, which had so recently taken place; wherefore they are also rebuked.

And herewith consider also their strictness in another matter, how they were conquerors of their appetite; how

disciplined to make little account of their diet. For being in the wilderness and abiding there three days, they had seven loaves. MATT. XV. 35—38.

Now all the rest He doth as on the former occasion; thus He both makes them sit down on the ground, and He makes the loaves multiply themselves in the hands of the disciples.

For He commanded, it is said, *the multitude to sit down on the ground. And He took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude.* v.35.36.

But when we come to the end, there is a difference.

For they did all eat, so it is said, *and were filled, and they took up of the broken meat that was left, seven baskets full. And they that did eat were four thousand men, besides women and children.* v.37.38.

But why at the former time, when there were five thousand, did twelve baskets full remain over and above, whereas here, when there were four thousand, it was seven baskets full? For what purpose, I say, and by what cause, were the remnants less, the guests not being so many?

Either then one may say this, that the baskets on this last occasion[a] were greater than those used before[1]; or if this were not so, lest the equality of the miracle should again cast them into forgetfulness, He rouses their recollection by the difference, that by the variation they might be reminded of both one and the other. Accordingly, in that case, He makes the baskets full of fragments equal in number to His disciples, in this, the other baskets equal to the loaves; indicating even hereby His unspeakable power, and the ease wherewith He exercised His authority, in that it was possible for Him to work such miracles, both in this way and in the other. For neither was it of small power, to maintain the exact number, both then and now; then when there were five thousand, now when there were four thousand; and not suffer the remnants to be more than the

[1] κόφινοι.

[a] σπυρίδες. That the σπυρὶς was of large size would appear from Acts 9, 25. where this word is again used. Κόφινος is the word commonly used by the LXX. for basket; that it was in common use among the Jews seems proved by the well-known line in Juvenal. Sat. iii. 14. "Judæis, quorum cophinus fænumque supellex." See also Sat. vi. 541, 542. Tr.

HOMIL. LIII. 2, 3.

baskets used on the one occasion or on the other, although the number of the guests was different.

And the end again was like the former. For as then He left the multitude and withdrew in a ship, so also now; and John also saith this[1]. For since no sign did so work upon them to follow Him, as the miracle of the loaves; and they were minded not only to follow Him, but also to make Him a King[2]; avoiding all suspicion of usurping royalty, He hastens away after this work of wonder: and He doth not even go away afoot, lest they should follow Him, but by entering into a ship.

[1] John 6, 17.

[2] ib. 15.

v. 39. *And He sent away the multitudes*, so it saith, *and went on board the ship, and came into the coasts of Magdala.*

c. xvi. 1—4. [3.] *And the Pharisees and Sadducees came and desired Him to shew them a sign from Heaven. But He saith, When it is evening, ye say, Fair weather, for the sky is red; and in the morning, Foul weather to day, for the sky is red and lowering. Ye can discern the face of the sky, but can ye not the signs of the times? A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And He left them, and departed.*

But Mark saith, that when they were come unto Him, and were questioning with Him, *He sighed deeply in His spirit, and saith, Why doth this generation seek after a sign*[3]*?*

[3] Mark 8, 12.

And yet surely their inquiry was deserving of anger and great displeasure; yet nevertheless the Benevolent and Provident One is not angry, but pities and bewails them as incurably diseased, and after so full a demonstration of His power, tempting Him.

For not in order to believe did they seek, but to lay hold of Him. Since had they come unto Him as ready to believe, He would have given it. For He Who said to the woman, *It is not meet*[4], and afterwards gave, much more would He have shewn His bounty to these.

[4] Matt. 15, 26.

But since they did not seek to believe, therefore He also calls them hypocrites, because in another place they said one thing, and meant another. Yea, had they believed, they would not even have asked. And from another thing too it is evident that they believed not; that when reproved and

exposed, they abode not with Him, nor said, "We are ignorant and seek to learn." MATT. XVI. 3, 4.

But for what sign from Heaven were they asking? Either that He should stay the sun, or curb the moon, or bring down thunderbolts, or work a change in the air, or some other such thing.

What then saith He to all this? *Ye can discern the face of the sky, but can ye not discern the signs of the times?*

See His meekness and moderation. For not even as before did He refuse merely, and say, *There shall none be given them*, but He states also the cause why He gives it not, even though they were not asking for information.

What then was the cause? "Much as in the sky," saith He, "one thing is a sign of a storm, another of fair weather, and no one when He saw the sign of foul weather would seek for a calm, neither in calm and fair weather for a storm; so should you reckon with regard to Me also. For this present time of My Coming, is different from that which is to come. Now there is need of these signs which are on the earth, but those in Heaven are stored up against that time. Now as a Physician am I come, then I shall be here as a Judge; now to seek that which is gone astray, then to demand an account. Therefore in a hidden manner am I come, but then with much publicity, folding up the Heaven, hiding the sun, not suffering the moon to give her light. Then *the very powers of the heavens shall be shaken*[1], and the manifestation of My coming shall imitate lightning that appears at once to all[2]. But not now is the time for these signs; for I am come to die, and to suffer all extremities.

[1] Matt. 24, 29.

[2] ib. v. 27.

Heard ye not the Prophet, saying, *He shall not strive nor cry, neither shall His voice be heard without*[3]? and another again, *He shall come down as rain upon a fleece of wool*[4]?" And if men speak of the signs in Pharaoh's time, there was an enemy then from whom deliverance was needed, and it all took place in due course. But to Him that came among friends there was no need of those signs.

[3] Is. 42, 2.

[4] Ps. 72, 6.

"And besides, how shall I give the great signs, when the little are not believed?" Little, I mean, as regards display, since in power these latter were much greater than the former. For what could be equal to remitting sins, and raising the

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dead, and driving away devils, and creating a body, and ordering all other things aright?

But do thou see their hardened heart, how on being told, that *no sign should be given them but the sign of the Prophet Jonas*, they do not ask. And yet, knowing both the prophet, and all that befel him, and having been told this a second time, they ought to have enquired and learnt what the saying could mean; but, as I said, there is no desire of information in these their doings. For this cause *He also left them, and departed.*

v. 5. 6. [4.] *And when His disciples*, so it is said, *were come to the other side, they forgot to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.*

And why said He not plainly, Beware of their teaching? His will is to remind them of what had been done, for He knew they had forgotten. But for accusing them at once there seemed to be no reasonable ground, but to take the occasion from themselves, and so to reprove them, would make the charge admissible. "And why did He not then reprove them, when they said, *Whence should we have so many loaves in the wilderness?* for it seemed a good time then to say what He says here." That He might not seem to rush hastily on the miracle. And besides, He would not blame them before the multitude, nor seek honour in their presence. And now too the accusation had greater reason, for that after repetition of the miracle they were so minded.

Wherefore also He works another miracle, and then and not till then He reproves; I mean, He brings forward what they were reasoning in their hearts. But what were their

v. 7. reasonings? *Because*, so it is said, *we have taken no bread.* For as yet they were full of trepidation about the purifications of the Jews, and the observances of meats.

Wherefore on all accounts He attacks them even with

v. 8. severity, saying, *Why reason ye in yourselves, O ye of little*

[1]Mark 8, 17. 18. *faith, because ye have brought no bread? [1]Perceive ye not yet, neither understand? Have ye your heart hardened?*

v. 9. 10. *Having eyes, see ye not? Having ears, hear ye not? Do ye not remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up?*

Seest thou intense displeasure? For no where else doth He appear to have so rebuked them. Wherefore then doth He so? In order again to cast out their prejudice about the meats. I mean that with this view, whereas then He had only said, *Perceive ye not, neither understand?* in this place, and with a strong rebuke, He saith, *O ye of little faith.* MATT. XVI. 10.

For not every where is lenity a good thing. And as He used to allow them freedom of speech, so doth He also reprove, by this variety providing for their salvation. And mark thou at once His reproof, how strong, and His mildness. For all but excusing Himself to them for His severe reproofs to them, He saith, *Do ye not yet consider the five loaves, and how many baskets ye took up; and the seven loaves, and how many baskets ye took up?* And to this end He sets down also the numbers, as well of the persons fed as of the fragments, at once both bringing them to recollection of the past, and making them more attentive to the future.

And to teach thee how great the power of His reproof, and how it roused up their slumbering mind, hear what saith the Evangelist. For Jesus having said no more, but having reproved them, and added this only, *How is it that ye do not understand, that I spake it not to you concerning bread that ye should beware, but of the leaven of the Pharisees and Sadducees;* He subjoined, saying, *Then understood they that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees,* although He had not uttered that interpretation. v. 11. 12.

See how much good His reproof wrought. For it both led them away from the Jewish observances, and when they were remiss, made them more heedful, and delivered them from want of faith; so that they were not afraid nor in alarm, if at any time they seemed to have few loaves; nor were they careful about famine, but despised all these things.

[5.] Neither let us then for our part be in all ways flattering those under our charge, nor seek to be flattered of them that have the rule over us. Since, in truth, the soul of men stands in need of medicines in both these kinds. Therefore even in the whole world we may see that God doth so order things, now doing this, now the other, and permits neither our good things

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to be permanent, nor our adversities to be by themselves. Yea, as now it is night, now day, and now winter, now summer; so also within us, now pain, now pleasure, now sickness, and now health. Let us not then marvel when we are sick, since rather when we are in health we should marvel. Neither let us be troubled when we are in sorrow, since when we are glad rather it is reasonable to be troubled; all coming to pass according to nature and in order.

And why marvel, if in thy case so it be, when even in regard of those old saints one may see this happening?

And that thou mayest learn it, the life which thou accountest to be most full of pleasure and free from troubles, that let us bring forward. Wilt thou that we examine Abraham's life from the beginning? What then at the very first was said to him? *Get thee out of thy country, and from thy kindred*[1]. Didst thou see what a painful thing is enjoined him? But look also on the good coming after it; *And come hither unto a land that I will shew thee, and I will make thee a great nation.*

[1] Gen. 12, 1.

What then? after he had come to the land, and reached the harbour, did his troubles cease? By no means; but others again, more grievous than the former, succeed, a famine, and a removal, and a violent seizure of his wife; and after these other prosperities befel him, the plague upon Pharaoh, and her liberation, and the honour, and those many gifts, and the return to his house. And the subsequent events too all form the same kind of chain, prosperities and troubles entwined together.

And the like befel the Apostles too. Wherefore also Paul said, *Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble*[2].

[2] 2 Cor. 1, 4.

"What then is this to me," some one will say, "who am always in sorrow?" Be not uncandid, nor unthankful; nay, it is out of the question for one to be in troubles always, nature being unequal to it; but because we want to be always in joy, therefore we account ourselves always in sorrow. Not however on this account alone, but because we presently forget our advantages and blessings, but are always remembering our troubles, therefore we say we are in sorrow. Whereas it is impossible, being a man, to be always in sorrow.

[6.] And if ye will, let us examine both the life of luxury, so delicate and dissipated, and the other, so grievous and galling, and painful. For we will shew you that both the former hath sorrows, and the latter refreshments. Nay, be not disturbed. Let there be set before us a man who is in bonds, and another who is a king, youthful, an orphan, having succeeded to a great substance; and let there also be set before us one toiling for hire through the whole day, and another living in luxury continually. MATT. XVI. 12.

Wilt thou then that we tell first the vexations of that one, who lives in luxury? Consider how his mind must naturally be rocked as with a tempest, when he longs for a glory beyond him, when he is despised by his servants, when he is insulted by his inferiors, when he hath ten thousand to accuse him, and to blame his costly living. And all the rest too, which is likely to occur in such wealth, one cannot even tell; the vexations, the affronts, the accusations, the losses, the devices of the envious, who, because they cannot transfer his wealth to themselves, drag and tear in pieces the young man on every side, and excite against him storms without end.

Wilt thou have me tell also of the pleasure of this other, the hired labourer? From all this he is free; though one insult him, he grieves not, for he counts not himself greater than any; he is not in fear about wealth, he eats with pleasure, he sleeps with great comfort. Not so luxurious are the drinkers of Thasian wine, as he in going to fountains, and enjoying those springs. But the state of the other is not such.

Now if what I have said suffice thee not, to make my victory more complete, come let us compare the king and the prisoner, and thou wilt often see the latter in pleasure and sporting and leaping, while the former with his diadem and purple robe is in despair, and hath innumerable cares, and is dead with fear.

For we may not, we may not find any one's life without sorrow, nor again without its share of pleasure; for our nature would not have been equal to it, as I have already said. But if one joys more, and another grieves more, this is due to the person himself that grieves, being mean of soul, not

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to the nature of the case. For if we would rejoice continually, we have many means thereto.

Since, had we once laid hold on virtue, there would be nothing to grieve us any more. For she suggests good hopes to them that possess her, and makes them well pleasing to God, and approved among men, and infuses unspeakable delight. Yea, though in doing right virtue hath toil, yet doth it fill the conscience with much gladness, and lays up within so great pleasure, as no speech shall be able to express.

For which of the things in our present life seems to thee pleasant? A sumptuous table, and health of body, and glory, and wealth? Nay, these delights, if thou set them by that pleasure, will prove the bitterest of all things, compared thereunto. For nothing is more pleasurable than a sound conscience, and a good hope.

[7.] And if ye would learn this, let us enquire of him who is on the point of departing hence, or of him that is grown old; and when we have reminded him of sumptuous banqueting which he hath enjoyed, and of glory and honour, and of good works which he hath some time practised and wrought, let us ask in which he exults the more; and we shall see him for the other ashamed, and covering his face, but for these soaring and leaping with joy.

So Hezekiah too, when he was sick, called not to mind sumptuous feasting, nor glory, nor royalty, but righteousness. For *remember*, saith he, *how I walked before Thee in an upright way*[1]. See Paul again for these things leaping with joy, and saying, *I have fought the good fight, I have finished my course, I have kept the faith*[2]. "Why, what had he to speak of besides?" one may say. Many things, and more than these; even the honours wherewith he was honoured, what attendance and great respect he had enjoyed. Hearest thou not him saying, *Ye received me as an angel of God, as Christ Jesus?* and, *If it were possible, ye would have plucked out your eyes, and given them to me*[3]*?* and that *Men had laid down their neck for his life*[4]*?* But none of those things doth he bring forward, but his labours, and perils, and his crowns in requital for them; and with much reason. For while the one sort are left here, the other

[1] 2 Kings 20, 3.

[2] 2 Tim. 4, 7.

[3] Gal. 4, 14. 15.

[4] Rom. 16, 4.

migrate with us; and for those we shall give account, but for these we shall ask reward. MATT. XVI. 12.

Know ye not in the day of death how sins make the soul shrink? how they stir up the heart from beneath? At that time therefore, when such things are happening, the remembrance of good works stands by us, like a calm in a storm, and comforts the perturbed soul.

For if we be wakeful, even during our life this fear will be ever present with us; but, insensible as we are, it will surely come upon us when we are cast out from hence. Because the prisoner too is then most grieved, when they are leading him out to the court; then most trembles, when he is near the judgment-seat, when he must give his account. For the same kind of reason most persons may be then heard relating horrors, and fearful visions, the sight whereof they that are departing may not endure, but often shake their very bed with much vehemence, and gaze fearfully on the by-standers, the soul urging itself inwards, unwilling to be torn away from the body, and not enduring the sight of the coming Angels. Since if human beings that are aweful strike terror into us beholding them; when we see Angels threatening, and stern Powers, among our visitors; what shall we not suffer, the soul being forced from the body, and dragged away, and bewailing much, all in vain? Since that rich man too, after his departure, mourned much, but derived no profit therefrom.

All these things then let us picture to ourselves, and consider, lest we too suffer the same, and thus let us keep the fear thence arising in vigour; that we may escape the actual punishment, and attain unto the eternal blessings; unto which God grant we may all attain, by the grace and love towards man of our Lord Jesus Christ, with Whom be glory unto the Father, together with the Holy and Life-giving Spirit, now and ever, and world without end. Amen.

HOMILY LIV.

MATT. xvi. 13.

Now when Jesus had gone forth into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am?

WHEREFORE hath he mentioned the founder of the city? Because there was another besides, Cæsarea Stratonis. But not in that, but in this doth He ask them, leading them far away from the Jews, so that being freed from all alarm, they might speak with boldness all that was in their mind.

And wherefore did He not ask them at once their own opinion, but that of the people? In order that when they had told the people's opinion, and then were asked, *But whom say ye that I am?* by the manner of His inquiry they might be led up to a sublimer notion, and not fall into the same low view as the multitude. Accordingly He asks them not at all in the beginning of His preaching, but when He had done many miracles, and had discoursed with them of many and high doctrines, and had afforded so many clear proofs of His Godhead, and of His unanimity with the Father, then He puts this question to them.

And He said not, "Whom say the Scribes and Pharisees that I am?" often as these had come unto Him, and discoursed with Him; but, *Whom do men say that I am?* enquiring after the judgment of the people, as unbiassed.

For though it was far meaner than it should be, yet was it free from malice, but the other was teeming with much wickedness. MATT. XVI. 13—17.

And signifying how earnestly He desires His Economy[1] to be confessed, He saith, *The Son of man;* thereby denoting His Godhead, which He doth also in many other places. For He saith, *No man hath ascended up to Heaven, but the Son of man, which is in Heaven*[2]. And again, *But when ye shall see the Son of man ascend up, where He was before*[3]. [1] i.e. His Incarnation. [2] John 3, 13. [3] John 6, 62.

Then, since they said, *Some John the Baptist, some Elias, some Jeremias, or one of the prophets,* and set forth their mistaken opinion, He next added, *But whom say ye that I am?* calling them on by His second inquiry to entertain some higher imagination concerning Him, and indicating that their former judgment falls exceedingly short of His dignity. Wherefore He seeks for another judgment from themselves, and puts a second question, that they might not fall in with the multitude, who, because they saw His miracles greater than human, accounted Him a man indeed, but one that had appeared after a resurrection, as Herod also said[4]. But He, to lead them away from this notion, saith, *But whom say ye that I am?* that is, "ye that are with Me always, and see Me working miracles, and have yourselves done many mighty works by Me." v. 14. v. 15. [4] Matt. 14, 2.

[2.] What then saith the mouth of the Apostles, Peter, the ever fervent, the leader of the Apostlic choir[5]? When all are asked, he answers. And whereas when He asked the opinion of the people, all replied to the question; when He asked their own, Peter springs forward, and anticipates them, and saith, *Thou art the Christ, the Son of the living God.* [5] ὁ κορυφαῖος v. 16.

What then saith Christ? *Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee.* v. 17.

Yet surely unless he had rightly confessed Him, as begotten of the very Father Himself, this were no work of revelation; had he accounted our Lord to be one of the many, his saying was not worthy of a blessing. Since before this also they said, *Truly He is Son of God*[6], those, I mean, who were in the vessel after the tempest, which they saw; and were not blessed, although of course they spake truly. For they [6] Matt. 14, 33.

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confessed not such a Sonship as Peter, but accounted Him to be truly Son as one of the many, and though peculiarly so beyond the many, yet not of the same Substance.

And Nathanael too said, *Rabbi, Thou art the Son of God, Thou art the King of Israel*[1]; and so far from being blessed, he is even reproved by Him, as having said what was far short of the truth. He replied at least, *Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these*[2].

[1] John 1, 49.

[2] ib. v. 50.

Why then is this man blessed? Because he acknowledged Him very Son. Wherefore you see, that while in those former instances He had said no such thing, in this case He also signifies Who had revealed it. That is, lest his words might seem to the many (because he was an earnest lover of Christ) to be words of friendship and flattery, and of a disposition to shew favour to Him, he brings forward the Person Who had made them ring[3] in his soul; to inform thee that Peter indeed spake, but the Father suggested, and that thou mightest believe the saying to be no longer a human opinion, but a divine doctrine.

[3] ἐνηχήσαντα

And wherefore doth He not Himself declare it, nor say, "I am the Christ," but by His question establish this, bringing them in to confess it? Because so to do was both more suitable to Him, yea necessary at that time, and it drew them on the more to the belief of the things that were said.

Seest thou how the Father reveals the Son, how the Son the Father? For *neither knoweth any man the Father*, saith He, *save the Son, and he to whomsoever the Son will reveal Him*[4]. It cannot therefore be that one should learn the Son of any other than of the Father; neither that one should learn the Father of any other than of the Son. So that even hereby, Their sameness of Honour and of Substance is manifest.

[4] Matt. 11, 27. Luke 10, 22.

[3.] What then saith Christ? *Thou art Simon, the son of Jonas; thou shalt be called Cephas*[5]. "Thus since thou hast proclaimed My Father, I too name him that begat thee;" all but saying, "As thou art son of Jonas, even so am I of My Father." Else it were superfluous to say, *Thou art Son of Jonas;* but since he had said, *Son of God*, to point out that

[5] v. 17. 18. see John 1, 42.

He is so Son of God, as the other son of Jonas, of the same substance with Him that begat Him, therefore He added this, *And I say unto thee, Thou art Peter, and upon this rock will I build my Church;* that is, on the faith of his confession. Hereby He signifies that many were now on the point of believing, and raises his spirit, and makes him a shepherd. *And the gates of hell shall not prevail against it.* "And if not against it, much more not against Me. So be not troubled because thou art shortly to hear that I shall be betrayed and crucified." MATT. XVI. 18. v. 18.

Then He mentions also another honour. *And I also will give thee the keys of the Heavens.* But what is this, *And I also will give thee?* "As the Father hath given thee to know Me, so will I also give thee." v. 19.

And He said not, "I will entreat the Father," (although the manifestation of His authority was great, and the largeness of the gift unspeakable,) but, *I will give thee.* What dost Thou give? tell me. *The keys of the Heavens, that whatsoever thou shalt bind on earth, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven.* How then is it not *His to give to sit on His right hand, and on His left*[1], when He saith, *I will give thee?* [1] Matt. 20, 23.

Seest thou how He, His own Self, leads Peter on to high thoughts of Him, and reveals Himself, and implies that He is Son of God by these two promises? For those things which are peculiar to God alone, (both to absolve sins, and to make the Church incapable of overthrow in such assailing waves, and to exhibit a man that is a fisher more solid than any rock, while all the world is at war with him,) these He promises Himself to give; as the Father, speaking to Jeremiah, said, He would make him as *a brazen pillar, and as a wall*[2]; but him to one nation only, this man in every part of the world. [2] Jer. 1, 18.

I would fain enquire then of those who desire to lessen the dignity of the Son, which manner of gifts were greater, those which the Father gave to Peter, or those which the Son gave him? For the Father gave to Peter the revelation of the Son; but the Son gave him to sow that of the Father and that of Himself in every part of the world; and to a mortal man He

Homil. LIV. 3—5.

entrusted the authority over all things in Heaven, giving him the keys; Who extended the Church to every part of the world, and declared it to be stronger than heaven. *For heaven and earth shall pass away, but My word shall not pass away*[1]. How then is He less, who hath given such gifts, hath effected such things?

[1] Matt. 24, 35.

And these things I say, not dividing the works of Father and Son: (*for all things are made by Him, and without Him was nothing made which was made*[2]:) but bridling the shameless tongue of them that dare so to speak.

[2] John 1, 3.

But see throughout all, His authority: *I say unto thee, Thou art Peter; I will build the Church; I will give thee the keys of heaven.*

v. 20. [4.] And then, when He had so said, *He charged them, that they should tell no man that He was the Christ.*

And why did He charge them? That when the things which offend are taken out of the way, and the Cross is accomplished, and the rest of His sufferings fulfilled, and when there is nothing any more to interrupt and disturb the faith of the people in Him, the right opinion concerning Him may be engraven pure and immovable in the mind of the hearers. For, in truth, His power had not yet clearly shone forth. Accordingly it was His will then to be preached by them, when both the plain truth of the facts, and the power of His deeds were pleading in support of the assertions of the Apostles. For it was by no means the same thing to see Him in Palestine, now working miracles, and now insulted and persecuted; (and especially when the very Cross was presently to follow the miracles that were happening;) and to behold him every where in the world, adored and believed, and no more suffering any thing, such as He had suffered.

Therefore He bids them *tell no man.* For that which hath been once rooted and then plucked up, would hardly, if planted, again be retained among the many; but that which, once fixed, hath remained immovable, and hath suffered injury from no quarter, easily mounts up, and advances to a greater growth.

And if they who had enjoyed the benefit of many miracles, and had had part in so many unutterable mysteries, were offended by the mere hearing of it; or rather not these only,

but even the leader of them all, Peter; consider what it was likely the common sort should feel, being first told that He is Son of God, then seeing Him even crucified and spit upon, and that without knowledge of the secret of those mysteries, or participation in the gift of the Holy Ghost. For if to His disciples He said, *I have many things to say unto you, but ye cannot bear them now*[2]; much more would the rest of the people have utterly failed, had the chiefest of these mysteries been revealed to them before the proper time. Accordingly He forbids them to tell. MATT. XVI. 20. 21. [1] ὁ κορυφ. φαιος. [2] John 16, 12.

And to instruct thee how great a thing it was, their afterwards learning His doctrine complete, when the things that offend had passed by; learn it from this same leader of theirs. For this very Peter, he who after so many miracles proved so weak as even to deny Him, and to be in fear of a mean damsel; after the Cross had come forth, and he had received the certain proofs of the Resurrection, and there was nothing more to offend and trouble him, retained the teaching of the Spirit so immovable, that more vehemently than a lion he sprang upon the people of the Jews, for all the dangers and innumerable deaths which were threatened.

With reason then did He bid them not tell the many before the Crucifixion, since not even to them that were to teach did He venture to commit all before the Crucifixion. *For I have many things to say unto you*, saith He, *but ye cannot bear them now.*

And of the things too that He did say, they do not understand many, which He did not make plain before the Crucifixion. At least when He was risen from the dead, then and not before they knew some of His sayings.

[5.] *From that time forth began He to shew unto them that He must suffer. From that time.* What time? When He had fixed the Doctrine in them; when He had brought in the beginning of the Gentiles [a]. v. 21.

But not even so did they understand what He said. *For the saying*, it is said, *was hid from them*[3]; and they were as in a kind of perplexity, not knowing that He must rise again. Therefore He rather dwells on the difficulties, and enlarges [3] Luke 18, 34.

[a] i. e. The woman of Canaan.

HOMIL. LIV. 5—7.

His discourse, that He may open their mind, and they may understand what it can be that He speaks of.

But they understood not, but the saying was hid from them, and they feared to ask this[1]; not whether He should die, but how, and in what manner, and what this mystery could be. For they did not even know what was this same rising again, and supposed it much better not to die. Therefore, the rest being troubled and in perplexity, Peter again, in his ardour, alone ventures to discourse of these things; and not even he openly, but when he had taken Him apart; that is, having separated himself from the rest of the disciples; and he saith, *Be it far from Thee, Lord, this shall not be unto Thee.* What ever is this? He that obtained a revelation, he that was blessed, hath he so soon fallen away, and suffered overthrow, so as to fear His Passion? And what marvel, that one who had not on these points received any revelation, should have that feeling? Yea, to inform thee that not of himself did he speak those other things either, see in these matters that were not revealed to him how he is confounded and overthrown, and being told ten thousand times, knows not what the saying can mean.

[1] Luke 9, 45.

ver. 22.

For that He is Son of God he had learnt, but what the mystery of the Cross and of the Resurrection might be, was not yet manifest to him: for *the saying*, it is said, *was hid from them.*

Seest thou that with just cause He bade them not declare it to the rest? For if it so confounded them, who must needs be made aware of it, what would not all others have felt?

[6.] He however, to signify that He is far from coming to the Passion against His will, both rebuked Peter, and called him Satan.

Let them hear, as many as are ashamed of the suffering of the Cross of Christ. For if the chief Apostle, even before he had learnt all distinctly, was called Satan for feeling this, what excuse can they have, who after so abundant proof deny His Economy? I say, when he who had been so blessed, who made such a confession, has such words addressed to him; consider what they will suffer, who after all this deny the mystery of the Cross.

And He said not, "Satan spake by thee," but, *Get thee behind Me, Satan.* For indeed it was a desire of the Adversary, that Christ should not suffer. Therefore with such great severity did He rebuke him, as knowing that both he and the rest are especially afraid of this, and will not easily receive it. MATT. XVI. 23. v. 23.

Therefore He also reveals the thoughts of his mind, saying, *Thou savourest not the things that be of God, but those that be of men.*

But what means, *Thou savourest not the things that be of God, but those that be of men?* Peter examining the matter by human and earthly reasoning, accounted it disgraceful to Him and an unmeet thing. Touching him therefore sharply[1], He saith, "My Passion is not an unmeet thing, but thou givest this sentence with a carnal mind; whereas if thou hadst hearkened to My sayings in a godly manner, disengaging thyself from thy carnal understanding, thou wouldest know that this of all things most becometh Me. For thou indeed supposest that to suffer is unworthy of Me; but I say unto thee, that for Me not to suffer is of the devil's mind;" by the contrary statements repressing his alarm.

[1] καθικνούμενος.

Thus as John, accounting it unworthy of Christ to be baptized by him, was persuaded of Christ to baptize Him, He saying, *Thus it becometh Us*[2]; and this same Peter too, forbidding Him to wash his feet, by the words, *Thou hast no part with Me, unless I wash thy feet*[3]; even so here too He restrained him by the mention of the opposite, and by the severity of the reproof repressed his fear of suffering.

[2] Matt. 3, 15.

[3] John 13, 8.

[7.] Let no man therefore be ashamed of the honoured symbols of our salvation, and of the chiefest of all good things, whereby we even live, and whereby we are; but as a crown, so let us bear about the Cross of Christ. Yea, for by it all things are wrought, that are wrought among us. Whether one is to be new-born, the Cross is there; or to be nourished with that Mystical Food, or to be ordained, or to do any thing else, every where our symbol of victory is present. Therefore both on house, and walls, and windows, and upon our forehead, and upon our mind, we inscribe it with much care.

For of the salvation wrought for us, and of our common freedom, and of the goodness of our Lord, this is the sign.

Homil. LIV. 7.

[1] Isaiah 53, 7.

For as a sheep was He led to the slaughter[1]. When therefore thou signest thyself, think of the purpose of the Cross, and queneh anger, and all the other passions. When thou signest thyself, fill thy forehead with all courage, make thy soul free. And ye know assuredly what are the things that give freedom. Wherefore also Paul leading us there, I mean unto the freedom that beseems us, did on this wise lead us unto it, having reminded us of the Cross and Blood of our Lord. *For ye are bought*, saith he, *with a Price; be not ye the servants of men*[2]. Consider, saith he, the Price that hath been paid for thee, and thou wilt be a slave to no man; by the Price meaning the Cross.

[2] 1 Cor. 7, 23.

Since not merely by the fingers ought one to engrave it, but before this by the purpose of the heart with much faith. And if in this way thou hast marked it on thy face, none of the unclean spirits will be able to stand near thee, seeing the blade whereby he received his wound, seeing the sword which gave him his mortal stroke. For if we, on seeing the places in which the criminals are beheaded, shudder; think what the devil must endure, seeing the weapon, whereby Christ put an end to all his power, and cut off the head of the Dragon.

Be not ashamed then of so great a blessing, lest Christ be ashamed of thee, when He comes with His glory, and the Sign appears before Him, shining beyond the very sunbeam[b]. For indeed the Cross cometh then, uttering a voice by its appearance, and pleading with the whole world for our Lord, and signifying that no part hath failed of what pertained to Him.

This Sign, both in the days of our forefathers and now, hath opened doors that were shut up[c]; this hath quenched poisonous drugs[d]; this hath taken away the power of hemlock; this hath healed bites of venomous beasts. For if it opened the gates of hell, and threw wide the archways of Heaven, and made a new entrance into Paradise, and cut away the nerves of the devil; what marvel, if it prevailed

[b] See S. Cyril, *Catech.* xiii. 41. Oxf. Trans. and the note there: see also especially hereafter on S. Matth. 24, 30. Hom. 76.

[c] S. Greg. Nyss. Life of S. Greg. Thaum. Works, t. iii. p. 573. Paris, 1638.

[d] Sim. Metaphr. Life of St. John, p. 47, &c. Oxon. 1597.

over poisonous drugs, and venomous beasts, and all other such things. MATT. XVI. 23.

This therefore do thou engrave upon thy mind, and embrace the salvation of our souls. For this Cross saved and converted the world, drove away error, brought back truth, made earth Heaven, fashioned men into angels. Because of this, the devils are no longer terrible, but contemptible; neither is death, death, but a sleep; because of this, all that warreth against us is cast to the ground, and trodden under foot.

If any one therefore say to thee, Dost thou worship the Crucified? say, with your voice all joy, and your countenance gladdened, "I do both worship Him, and will never cease to worship." And if he laugh, weep for him, because he is mad. Thank the Lord, that He hath bestowed on us such benefits, as one cannot so much as learn without His revelation from above. Why, this is the very reason of his laughing, that *the natural man receiveth not the things of the Spirit*[1]. Since our children too feel this, when they see any of the great and marvellous things; and if thou bring a child into the Mysteries, he will laugh. Now the heathen are like these children; or rather they are more imperfect even than these; wherefore also they are more wretched, in that not in an immature age, but when full grown, they have the feelings of babes; wherefore neither are they worthy of indulgence.

[1] 1 Cor. 2, 14.

But let us with a clear voice, shouting both loud and high, cry out and say, (and should all the heathen be present, so much the more confidently,) that the Cross is our glory, and the sum of all our blessings, and our confidence, and all our crown. I would that also with Paul I were able to say, *By which the world is crucified unto me, and I unto the world*[2]; but I cannot, restrained as I am by various passions.

[2] Gal. 6, 14.

[8.] Wherefore I admonish both you, and surely before you myself, to be crucified to the world, and to have nothing in common with the earth, but to set your love on your Country above, and the glory and the good things that come from it. For indeed we are soldiers of a heavenly King, and are clad with spiritual arms. Why then take we upon ourselves the life of traders, and mountebanks, nay rather of worms?

HOMIL. LIV. 8, 9.

For where the King is, there should also the soldier be. Yea, we are become soldiers, not of them that are far off, but of them that are near. For the earthly king indeed would not endure that all should be in the royal courts, and at his own side, but the King of the Heavens willeth all to be near His Royal Throne.

And how, one may say, is it possible for us, being here, to stand by that Throne? Because Paul too being on earth was where the Seraphim, where the Cherubim are; and nearer to Christ, than these the body guards to the king. For these turn about their faces in many directions, but him nothing beguiled nor distracted, but he kept his whole mind intent upon the King. So that if we would, this is possible to us also.

For were He distant from us in place, thou mightest well doubt, but if He is present every where, to him that strives and is in earnest He is near. Wherefore also the Prophet said, [1] *I will fear no evil, for Thou art with me*[1]; and God Himself again, *I am a God nigh at hand, and not a God afar off*[2]. Then as our sins separate us from Him, so do our righteousnesses draw us nigh unto Him. *For while thou art yet speaking*, it is said, *I will say, Here I am*[3]. What father would ever be thus obedient to his offspring? What mother is there, so ready, and continually standing, if haply her children call her? There is not one, no father, no mother: but God stands continually waiting, if any of his servants should perchance call Him; and never, when we have called as we ought, hath He refused to hear. Therefore He saith, *While thou art yet speaking*, I do not wait for thee to finish, and I straightway hearken.

[1] Ps. 23, 4.

[2] Jerem. 23, 23.

[3] Is. 58, 9; 65, 24.

[9.] Let us call Him therefore, as it is His will to be called. But what is this His will? *Loose*, saith He, *every band of iniquity, unloose the twisted knots of oppressive covenants, tear in pieces every unjust contract. Break thy bread to the hungry, and bring in the poor that are cast out to thy house. If thou seest one naked, cover him, and them that belong to thy seed thou shalt not overlook. Then shall thy light break forth in the morning, and thine healings shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall cover thee. Then thou*

shalt call upon Me, and I will give ear unto thee; whilst thou art yet speaking, I will say, Lo! here I am[1]. MATT. XVI. 23.

And who is able to do all this? it may be asked. Nay, who is unable, I pray thee? For which is difficult of the things I have mentioned? Which is laborious? Which not easy? [1] Is. 58, 6—9.

Why, so entirely are they not possible only, but even easy, that many have actually overshot the measure of those sayings, not only tearing in pieces unjust contracts, but even stripping themselves of all their goods; making the poor welcome not to roof and table, but even to the sweat of their body, and labouring in order to maintain them; doing good not to kinsmen only, but even to enemies.

But what is there at all even hard in these sayings? For neither did He say, "Pass over the mountain, go across the sea, dig through so many acres of land, abide without food, wrap thyself in sackcloth;" but, "Impart to the poor, impart of thy bread, cancel the contracts unjustly made."

What is more easy than this? tell me. But even if thou account it difficult, look, I pray thee, at the rewards also, and it shall be easy to thee.

For much as our emperors at the horse races heap together before the combatants crowns, and prizes, and garments, even so Christ also sets His rewards in the midst of His course, holding them out by the Prophet's words, as it were by many hands. And the emperors, although they be ten thousand times emperors, yet as being men, and the wealth which they have in a course of spending, and their munificence of exhaustion, are ambitious of making the little appear much; wherefore also they commit each thing severally into the hand of the several attendants, and so bring it forward. But our King contrariwise, having heaped all together, (because He is very rich, and doeth nothing for display,) He so brings it forward, and what He so reaches out is indefinitely great, and will need many hands to hold it. And to make thee aware of this, examine each particular of it carefully.

Then, saith He, *shall thy light break forth as the morning*. Doth not this gift appear to thee as some one thing? But it is not one; nay, for it hath many things in it, both prizes, and crowns, and other rewards. And,

Homil. LIV. 9.

if ye are minded, let us take it to pieces and shew all its wealth, as it shall be possible for us to shew it; only do not ye grow weary.

And first, let us learn the meaning of *It shall break forth.* For He said not at all, "shall appear," but *shall break forth;* declaring to us its quickness and plentifulness, and how exceedingly He desires our salvation, and how the good things themselves travail to come forth, and press on; and that which would check their unspeakable force shall be nought; by all which He indicates their plentifulness, and the infinity of His abundance. But what is *the morning?* It means, "not after being in life's temptations, neither after our evils have come upon us;" nay, it is quite beforehand with them. For as in our fruits, we call that early, which has shewn itself before its season; so also here again, declaring its rapidity, he has spoken in this way, much as above He said, *Whilst thou art yet speaking, I will say, Lo! here I am.*

But of what manner of Light is He speaking, and what can this Light be? Not this, that is sensible; but another far better, which shews us Heaven, the Angels, the Archangels, the Cherubim, the Seraphim, the Thrones, the Dominions, the Principalities, the Powers, the whole Host, the Royal Palaces, the Tabernacles. For shouldest thou be counted worthy of this Light, thou shalt both see these, and be delivered from hell, and from the venomous worm, and from the gnashing of teeth, and from the bonds that cannot be broken, and from the anguish and the affliction, from the darkness that hath no light, and from being cut asunder, and from the river of fire, and from the curse, and from the abodes of sorrow; and thou shalt depart, *where sorrow and woe are fled away* [1], where great is the joy, and the peace, and the love, and the pleasure, and the mirth; where is life eternal, and unspeakable glory, and inexpressible beauty; where are eternal tabernacles, and the untold glory of the King, and *those good things, which eye hath not seen, nor ear heard, neither have entered into the heart of man* [2]; where is the spiritual bridechamber, and the apartments of the heavens, and the virgins that bear the bright lamps, and they who have the marriage garment; where many

[1] Is. 35, 10.

[2] 1 Cor. 2, 9.

are the possessions of our Lord, and the storehouses of the King. MATT. XVI. 23.

Seest thou how great the rewards, and how many He hath set forth by one expression, and how He brought all together?

So also by unfolding each of the expressions that follow, we shall find our abundance great, and the ocean immense. Shall we then still delay, I beg you; and be backward to shew mercy on them that are in need? Nay, I entreat, but though we must throw away all, be cast into the fire, venture against the sword, leap upon daggers, suffer what you will; let us bear all easily, that we may obtain the garment of the Kingdom of Heaven, and that untold glory; which may we all attain, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, world without end. Amen.

HOMILY LV.

MATT. xvi. 24.

Then said Jesus unto His disciples, If any man will come after Me, let him renounce himself, and take up his cross, and follow Me.

THEN; when? When Peter said, *Be it far from Thee, this shall not be unto Thee;* and was told, *Get thee behind Me, Satan*[1]. For He was by no means satisfied with the mere rebuke, but, willing also more abundantly to shew both the extravagance of what Peter had said, and the benefit of His Passion, He saith, "Thy word to Me is, *Be it far from Thee, this shall not be unto Thee:*" but My word to thee is, "Not only is it hurtful to thee, and destructive, to hinder Me and to be displeased at My Passion, but it will be impossible for thee even to be saved, unless thou thyself too be continually prepared for death."

[1] v. 22, 23.

Thus, lest they should think His suffering unworthy of Him, not by the former things only, but also by the events that were coming on, He teaches them the gain thereof. Thus in John first, He saith, *Except the corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit*[2]; but here more abundantly working it out, not concerning Himself only doth He bring forward the statement that it is meet to die, but concerning them also. "For so great is the profit thereof, that in your case also unwillingness to die is grievous, but to be ready for it, good."

[2] John 12, 24.

This however He makes clear by what follows, but for the

present He works it out on one side only. And see how He also makes His discourse unexceptionable: not saying at all, "whether you will, or no, you must suffer this," but how? *If any man will come after Me.* "I force not, I compel not, but each one I make lord of his own choice; wherefore also I say, *If any man will.* For to good things do I call you, not to things evil, or burdensome; not to punishment and vengeance, that I should have to compel. Nay, the nature of the thing is alone sufficient to attract you." MATT. XVI. 24.

Now, thus saying, He drew them unto Him the more. For he indeed that uses compulsion often turns men away, but he that leaves the hearer to choose attracts him more. For soothing is a mightier thing than force. Wherefore even He Himself said, *If any man will.* "For great," saith He, "are the good things which I give you, and such as for men even to run to them of their own accord. For neither if one were giving gold, and offering a treasure, would he invite with force. And if that invitation be without compulsion, much more this, to the good things in the Heavens. Since if the nature of the thing persuade thee not to run, thou art not worthy to receive it at all, nor if thou shouldest receive it, wilt thou well know what thou hast received."

Wherefore Christ compels not, but urges, sparing us. For since they seemed to be murmuring much, being secretly disturbed at the saying, He saith, "No need of disturbance or of trouble. If ye do not account what I have mentioned to be a cause of innumerable blessings, even when befalling yourselves, I use no force, nor do I compel, but if any be willing to follow, him I call.

"For do not by any means imagine that this is your following of Me; I mean, what ye now do attending upon Me. Ye have need of many toils, many dangers, if ye are to come after Me. For thou oughtest not, O Peter, because thou hast confessed Me Son of God, therefore only to expect crowns, and to suppose this enough for thy salvation, and for the future to enjoy security, as having done all. For although it be in My Power, as Son of God, to hinder thee from having any trial at all of those hardships; yet such is not My will, for thy sake, that thou mayest thyself too contribute something, and be more approved."

HOMIL. LV. 1, 2.

For so, if one were a judge at the games, and had a friend in the lists, he would not wish to crown him by favour only, but also for his own toils; and for this reason especially, because he loves him. Even so Christ also; whom He most loves, those He most of all will have to approve themselves by their own means also, and not from His help alone.

But see how at the same time He makes His saying not a grievous one. For He doth by no means compass them only with His terror, but He also puts forth the doctrine generally to the world, saying, *If any one will*, be it woman or man, ruler or subject, let him come this way.

[2.] And though he seem to have spoken but one single thing, yet His sayings are three, *Let him renounce himself*, and *Let him bear his cross*, and *Let him follow Me;* and two of them are joined together, but the one is put by itself.

But let us see first what it can be to deny one's self. Let us learn first what it is to deny another, and then we shall know what it may be to deny one's self. What then is it to deny another? He that is denying another,—for example, either brother, or servant, or whom you will,—should he see him either beaten, or bound, or led to execution, or whatever he may suffer, stands not by him, doth not help him, is not moved, feels nothing for him, as being once for all alienated from him. Thus then He will have us disregard our own body, so that whether men scourge, or banish, or burn, or whatever they do, we may not spare it. For this is to spare it. Since fathers too then spare their offspring, when committing them to teachers, they command not to spare them.

So also Christ; He said not, "Let him not spare himself," but very strictly, *Let him renounce himself;* that is, let him have nothing to do with himself, but give himself up to all dangers and conflicts; and let him so feel, as though another were suffering it all.

[1] ἀρνησάσθω [2] ἀπαρνησάσθω.

And He said not, "Let him deny[1]," but *Let him renounce*[2]; even by this small addition intimating again, how very far it goes. For this latter is more than the former.

And let him take up his cross. This arises out of the other. For to hinder thy supposing that words, and insults, and reproaches are to be the limits of our self-renunciation, He saith also how far one ought to renounce one's self; that

is, unto death, and that a reproachful death. Therefore He said not, "Let him renounce himself unto death," but, *Let him take up his cross;* setting forth the reproachful death; and that not once, nor twice, but throughout all life one ought so to do. "Yea," saith He, "bear about this death continually, and day by day be ready for slaughter. For since many have indeed contemned riches, and pleasure, and glory, but death they despised not, but feared dangers; I," saith He, "will that my champion should wrestle even unto blood, and that the limits of his course should reach unto slaughter; so that although one must undergo death, death with reproach, the accursed death, and that upon evil surmise, we are to bear all things nobly, and rather to rejoice in being suspected." MATT. XVI. 24.

And let him follow Me. That is, it being possible for one to suffer, yet not to follow Him, when one doth not suffer for Him; (for so robbers often suffer grievously, and violaters of tombs, and sorcerers;) to hinder thy supposing that the mere nature of thy calamities is sufficient, He adds the occasion of these calamities.

And what is it? In order that, so doing and suffering, thou mayest follow Him; that for Him thou mayest undergo all things; that thou mayest possess the other virtues also. For this too is expressed by *Let him follow Me;* so as to shew forth not fortitude only, such as is exercised in our calamities, but temperance also, and moderation, and all self-restraint. This being properly *to follow*, the giving heed also to the other virtues, and for His sake suffering all.

For there are who follow the devil even to the endurance of all this, and for his sake give up their own lives; but we for Christ, or rather for our own sakes: they indeed to harm themselves both here and there; but we, that we may gain both lives.

How then is it not extreme dulness, not to shew forth even the same fortitude with them that perish; and this, when we are to reap from it so many crowns? Yet with us surely Christ Himself is present to be our help, but with them no one.

Now He had indeed already spoken this very injunction, when He sent them, saying, *Go not into the way of the*

Homil. LV. 2—4.

Gentiles, (for, saith He, *I send you as sheep in the midst of wolves*, and, *ye shall be brought before kings and governors*[1],) but now with more intensity and severity. For then He spake of death only, but here He hath mentioned a cross also, and a continual cross. For *let him take up*, saith He, *his cross;* that is, "let him carry it continually and bear it." And this He is wont to do in every thing; not in the first instance, nor from the beginning, but quietly and gradually, bringing in the greater commandments, that the hearers may not count it strange.

[1] Matt. 10, 5. 16. 18.

[3.] Then, because the saying seemed to be vehement, see how He softens it by what follows, and sets down rewards surpassing our toils; and not rewards only, but also the penalties of vice: nay, on these last He dwells more than on those, since not so much His bestowing blessings, as His threat of severities, is wont to bring ordinary men to their senses. See at least how He both begins here from this, and ends in this.

v. 25. 26. *For whosoever will save his life shall lose it*, saith He, *but whosoever shall lose his life for My sake, shall find it. For what is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?*

Now what He saith is like this; "not as unsparing towards you, but rather as exceedingly sparing you, I enjoin these things. For he who spares his child, ruins it; but he who spares it not, preserves." To which effect also a certain wise man said, *If thou beat thy son with a rod, he shall not die, but thou shalt deliver his soul from death*[2]. And again, *He that refresheth his sou, shall bind up his wounds*[3].

[2] Prov. 23, 13. 14.

[3] Ecclus. 30, 7.

This takes place in the camp also. For if the general, sparing the soldiers, commands them to remain within the place always, he will destroy with them the inhabitants too.

"In order then that this may not happen in your case also," saith He, "ye must be arrayed against continual death. For now too a grievous war is about to be kindled. Sit not therefore within, but go forth and fight; and shouldest thou fall in thy post, then hast thou obtained life." For if in the visible wars he that in his post meets slaughter, is both more distinguished than the rest, and more invin-

cible, and more formidable to the enemy; although we know that after death the king, in behalf of whom he takes his station, is not able to raise him up again: much more in these wars, when there are such hopes of resurrection besides, will he who exposes his own life unto death, find it; in one sense, because he will not be quickly taken; in a second, because even though he fall, God will lead his life on to a higher life. MATT. XVI. 25, 26.

[4.] Then, because he had said, *He who will save shall lose it, but whosoever shall lose shall save it,* and on that side had set salvation and destruction, and on this salvation and destruction; to prevent any one's imagining the one destruction and salvation to be all the same with the other, and to teach thee plainly that the difference between this salvation and that is as great as between destruction and salvation; from the contraries also He makes an inference once for all to establish these points. *For what is a man profited,* saith He, *if he gain the whole world, and lose his own soul?*

Seest thou how the wrongful preservation of it is destruction, and worse than all destruction, as being even past remedy, from the want of any thing any more to redeem it? For "tell me not this," saith He, "that he that hath escaped such dangers hath saved his life; but together with his life put also the whole world, yet what profit hath he thereby, if the soul perish?"

For tell me, shouldest thou see thy servants in luxury, and thyself in extreme calamity, wilt thou indeed profit aught by being master? By no means. Make this reckoning then with regard to thy soul also, when the flesh is in luxury and wealth, and she awaiting the destruction to come.

What shall a man give in exchange for his soul?

Again, He dwells upon the same point. What? hast thou another soul to give for this soul? saith He. Why, shouldest thou lose money, thou wilt be able to give money; or be it house, or slaves, or any other kind of possession; but for thy soul, if thou lose it, thou wilt have no other soul to give: yea, though thou hadst the world, though thou wast king of the whole earth, thou wouldest not be able, by paying down all earthly goods, with the earth itself, to redeem but one soul.

Homil. LV. 4—6.

And what marvel, if it be so with the soul? Since even in the body one may see that so it turns out. Though thou wear ten thousand diadems, but have a body sickly by nature, and incurable, thou wilt not be able, not by giving all thy kingdom, to recover this body, not though thou add innumerable persons, and cities, and goods.

Now thus I bid thee reason with regard to thy soul also; or rather even much more with regard to the soul; and do thou, forsaking all besides, spend all thy care upon it. Do not then while taking thought about the things of others, neglect thyself and thine own things; which now all men do, resembling them that work in the mines. For neither do these receive any profit from this labour, nor from the wealth; but rather great harm, both because they incur fruitless peril, and incur it for other men, reaping no benefit from such their toils and deaths. These even now are objects of imitation to many, who are digging up wealth for others; or rather we are more wretched even than this, inasmuch as hell itself awaits us after these our labours. For they indeed are staid from those toils by death, but to us death proves a beginning of innumerable evils.

But if thou say, thou hast in thy wealth the fruit of thy toils: shew me thy soul gladdened, and then I am persuaded. For of all things in us the soul is chief. And if the body be fattened, while she is pining away, this prosperity is nothing to thee; (even as when the handmaiden is glad, the happiness of the maidservant is nothing to her mistress perishing, nor is the fair robe any thing compared with the weak flesh;) but Christ will say unto thee again, *What shall a man give in exchange for his soul?* on every hand commanding thee to be busied about that, and to take account of it only.

[5.] Having alarmed them therefore hereby, He comforts them also by His good things.

v. 27. *For the Son of Man shall come*, saith He, *in the glory of His Father with His holy Angels, and then He shall reward every man according to his works.*

Seest thou how the glory of the Father and of the Son is all one? But if the glory be one, it is quite evident that the substance also is one. For if in one substance there be a difference of glory; (*for there is one glory of the sun, and another glory of the moon, and another glory of the stars;*

for one star differeth from another star in glory[1]; although the substance be one,) how may the Substance of those differ, whereof the glory is one? For He said not at all, "In glory such as the Father's," whereby thou mightest suppose again some variation; but implying entire perfection, "In that same glory," saith He, "will He come;" for it to be deemed one and the same. MATT. XVI. 27. 1 Cor. 15, 41.

"Now, why fear, O Peter," (so He speaks,) "on being told of death? Why, then shalt thou see Me in the glory of the Father. And if I am in glory, so are ye; your interests are no wise limited to the present life, but another sort of portion will take you up, a better one." Nevertheless, when He had spoken of the good things, He stayed not at this, but mingled the fearful things also, bringing forward that judgment-seat, and the inexorable account, and the inflexible sentence, and the judgment that cannot be deceived.

He suffered not however His discourse to appear only dismal, but tempered it also with good hopes. For neither did He say, "then shall He punish them that sinned," but, *He shall reward every man according to his doings.* And this He said, reminding not only the sinners of punishment, but also them that have done well of prizes and crowns.

[6.] And He indeed spake it, in part to refresh the good, but I ever shudder at hearing it, for I am not of them that are crowned, and I suppose that others also share with us in our fear and anxiety. For whom is this saying not enough to startle, when he hath entered into his own conscience; and to make him shudder, and convince him that we have need of sackcloth, and of prolonged fasting, more than the people of the Ninevites? For not for an overthrow of a city, and the common end, are we concerned, but for eternal punishment, and the fire that is never quenched.

Wherefore also I praise and admire the monks that have occupied the desert places, as for the rest, so for this saying. For they after having made their dinners, or rather after supper, (for dinner they know not at any time, because they know that the present time is one of mourning and fasting;) after supper then, in saying certain hymns of thanksgiving unto God, they make mention of this expression also. And if ye would hear the very hymns themselves, that ye too may

Homil. LV. 6, 7.

say them continually, I will rehearse to you the whole of that sacred song. The words of it then stand as follows: "Blessed God, Who feedest me from my youth up, Who givest food to all flesh; fill our hearts with joy and gladness, that always having all sufficiency we may abound unto every good work in Christ Jesus our Lord; with Whom be unto Thee glory, honour, and might, with the Holy Spirit, for ever. Amen. Glory to Thee, O Lord, Glory to Thee, O Holy One, Glory to Thee, O King, that Thou hast given us meat to make us glad. Fill us with the Holy Ghost, that we may be found well-pleasing before Thee, not being ashamed, when Thou renderest to every man according to his works."

Now this hymn is in all parts worthy of admiration, but especially the above ending of it. That is, because meals and food are wont to dissipate and weigh down, they put this saying as a kind of bridle upon the soul, at the time of indulgence reminding it of the time of judgment. For they have learnt what befel Israel through a costly table. *For My beloved*, saith He, *ate, and waxed fat, and kicked*[1]. Wherefore also Moses said, *When thou shalt have eaten and drunk and art full, remember the Lord thy God*[2].

[1] Deut. 32, 15.

[2] Deut. 6, 11. 12.

For after that feast, then they ventured on those acts of lawless daring.

Do thou therefore also look to it, lest something like it befal thee. For though thou sacrifice not to stone nor to gold, either sheep or bullocks, see lest to wrath thou sacrifice thine own soul, lest to whoredom or other like passions, thou sacrifice thine own salvation. Yea—on this account, you see, they being afraid of these downfalls, when they have enjoyed their meal, or rather their fasting, (for their meal is in fact fasting,) remind themselves of the terrible judgment-seat, and of that day. And if they who correct themselves both with fasting, and with nights spent on the ground, with watchings, and with sackcloth, and with ten thousand means, do yet require also this reminding, when will it be possible for us to live virtuously; who set forth tables loaded with innumerable wrecks, and do not so much as pray at all, neither in the beginning nor the end?

[7.] Wherefore to put an end to these shipwrecks, let us bring before us that hymn and unfold it all, that seeing the

profit thereof, we too may chant it constantly over our table, and quell the rude motions of the belly, introducing both the manners and laws of those angels into our houses. For you ought indeed to go there and reap these fruits; but since ye are not willing, at least through our words, hear this spiritual melody, and let every one after his meal say these words, beginning thus. MATT. XVI. 27.

"Blessed God." For the Apostolic law they straightway fulfil, that commands, *Whatsoever we do in word or in deed, that we do it in the Name of our Lord Jesus Christ, giving thanks to God and the Father by Him*[1]. [1] Colos. 3, 17.

Next, the thanksgiving takes place not for that one day only, but for all their life. For, "Who feedest me," it is said, "from my youth up." And a lesson of self-command is drawn thence, that when God feeds, we must not take thought. For if upon a king's promising thee to furnish thy daily food out of his own stores, thou wouldest be of good hope for the future; much more, when God gives, and all things pour upon thee as out of fountains, shouldest thou be freed from all anxiety. Yea, and to this very intent they so speak, that they may persuade both themselves, and those that are made disciples by them, to put off all worldly care.

Then, not to have thee suppose that for themselves only they offer up this thanksgiving, they further say, *Who givest food to all flesh*, giving thanks in behalf of all the world; and as fathers of the whole earth, so do they offer up their praises for all, and train themselves to a sincere brotherly love. For it is not even possible they should hate them, in behalf of whom they thank God, that they are fed.

Seest thou both charity introduced by their thanksgiving, and worldly care cast out, both by the preceding words, and by these? For if He feed all flesh, much more them that are devoted to him; if them that are entangled in worldly cares, much more them that are freed from the same.

To establish this, Christ Himself said, *How many sparrows do ye exceed in value*[2]*?* And He said it, teaching them not to put their confidence in wealth and land and seeds; for it is not these that feed us, but the word of God[3]. [2] Luke 12, 7. [3] Deut. 8, 3. Matt. 4, 4.

Hereby they stop the mouths, both of the Manichæans, and of them of Valentinus, and of all that are diseased in

HOMIL. LV. 7, 8.

their way. For sure This Being is not evil, Who sets his own stores before all, even before them that blaspheme Him.

Then comes the petition: "Fill our hearts with joy and gladness." With what manner of joy then, doth it mean? the joy of this world? God forbid: for had they meant this, they would not have occupied summits of mountains, and deserts, nor wrapt themselves in sackcloth; but that joy they mean, which hath nothing in common with this present life, the joy of angels, the joy above.

And they do not simply ask for it, but in great excess; for they say not, "give," but, "fill," and they say not "us," but "our hearts." For this is especially a heart's joy; *For the*

[1] Gal. 5, 22. *fruit of the Spirit is love, joy, peace*[1].

Thus, because sin brought in sorrow, they request that through joy righteousness may be implanted in them, for no otherwise might joy be engendered.

"That, always having all sufficiency, we may abound unto

see 2 Cor. 8, 9. every good work." See how they fulfil that word of the Gospel which saith, *Give us this day our daily bread*, and how they seek even this for spiritual ends. For their phrase is, "That we may abound unto every good work." They said not, "That we may do our duty only," but "even more than what is enjoined," for, "that we may abound," means this. And while of God they seek sufficiency in things needful, themselves are willing to obey not in sufficiency only, but with much abundance, and in all things. This is the part of well-disposed servants, this of men strict in goodness, to abound always, and in all things.

Then again reminding themselves of their own weakness, and that without the influence from above nothing noble can be done; having said, "that we may abound unto every good work," they add, "in Christ Jesus our Lord, with Whom unto Thee be glory, honour, and might for ever. Amen;" framing this end like their commencement by a thread of thanksgiving.

[8.] After this again, they seem to begin afresh, but they are keeping to the same argument. As Paul also in the beginning of an Epistle, having closed with a doxology, where he says, *According to the will of our God and Father, to Whom be*

[2] Gal. 1, 4. 5. *glory for ever. Amen*[2]; begins the subject again on which he

was writing. And again in another place when he had said, *They worshipped and served the creature more than the Creator, Who is blessed for ever: Amen*[1]; he completed not his discourse, but begins again. MATT. XVI. 27. Rom. 1, 25.

Therefore neither let us blame these our Angels, as acting disorderly, for that having closed with a doxology they begin again the sacred hymns. For they follow Apostolical laws, beginning from a doxology, and ending therein, and after that end making a commencement again.

Wherefore they say, " Glory be to Thee, O Lord; Glory be to Thee, O Holy One; Glory be to Thee, O King; that Thou hast given us food to make us glad."

Since not for the greater things only, but also for the lesser, we ought to give thanks. And they do give thanks for these also, putting to shame the heresy of the Manichæans, and of as many as affirm our present life to be evil. For lest for their high self-command, and contempt of the belly, thou shouldest suspect them as abhorring the meats, like the heretics aforesaid, who choke themselves[a] to death; they by their prayer teach thee, that not from abhorrence of God's creatures they abstain from most of them, but as exercising self-restraint.

And see how after thanksgiving for His past gifts, they are importunate also for the greater things, and dwell not upon the matters of this life, but mount above the heavens, and say, " Fill us with the Holy Ghost." For it is not even possible to approve one's self as one ought, not being filled with that grace; as there is no doing any thing noble or great, without the benefit of Christ's influences.

As therefore when they had said, " That we may abound unto every good work," they added, " In Christ Jesus;" so here also they say, " Fill us with the Holy Ghost, that we may be found to have been well-pleasing before Thee."

Seest thou how for the things of this life they pray not, but give thanks only; but for the things of the Spirit, they both give thanks and pray. For, *seek ye*, saith He, *the kingdom of heaven, and all these things shall be added unto you*[2].

[2] Matt. 6, 33.

[a] ἀπαγχονιζόιτων, a strong figurative expression, as it seems, for the unhallowed self-tormenting of the Manichæans. In Hom. 42. the word is applied to Saul, " choking with envy" towards David.

HOMIL. LV. 9.

And mark too another kind of severe goodness in them; their saying, namely, "That we may be found to have been well-pleasing in Thy sight, not being ashamed." For "we care not," say they, "for the shame that proceeds from the many, but whatever men may say of us, laughing, upbraiding, we do not so much as regard it; but our whole endeavour is not to be put to shame then." But in these expressions, they bring in also the river of fire, and the prizes, and the rewards.

They said not, "that we be not punished," but, "that we be not ashamed." "For this is to us far more fearful than hell, to seem to have offended our Lord."

But since the more part and the grosser sort are not in fear of this, they add, "When Thou renderest to every man according to his works." Seest thou how greatly these strangers and pilgrims have benefitted us, these citizens of the wilderness, or rather citizens of the Heavens? For whereas we are strangers to the Heavens, but citizens of the earth, these are just the contrary.

And after this hymn, being filled with much compunction, and with many and fervent tears, so they proceed to sleep, snatching just so much of it as a little to refresh themselves. And again, the nights they make days, spending them in thanksgivings and in the singing of psalms.

But not men only, but women also practise this self-denial, overcoming the weakness of their nature by the abundance of their zeal.

Let us be abashed then at their earnestness, we who are men, let us cease to be fastened to the things present, to shadow, to dreams, to smoke. For the more part of our life is passed in insensibility.

For both the first period of our life is full of much folly, and that again which travels on to old age, makes all the feeling that is in us wither away, and small is the space between, that is able feelingly to enjoy pleasure; or rather, not even that hath a pure participation thereof, by reason of innumerable cares and toils, that harrass it.

Wherefore, I pray, let us seek the unmoveable and eternal goods, and the life that never has old age.

For even one dwelling in a city may imitate the self-denial

of the monks; yea, one who has a wife, and is busied in a household, may pray, and fast, and learn compunction. Since they also, who at the first were instructed by the Apostles, though they dwelt in cities, yet shewed forth the piety of the occupiers of the deserts: and others again who had to rule over workshops, as Priscilla and Aquila. MATT. XVI. 27.

And the prophets too, all had both wives and households, as Isaiah, as Ezekiel, as the great Moses, and received no hurt therefrom in regard of virtue.

These then let us also imitate, and continually offer thanksgiving to God, continually sing hymns to Him; let us give heed to temperance, and to all other virtues, and the self-denial that is practised in the deserts, let us bring into our cities; that we may appear both well-pleasing before God, and approved before men, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, through Whom and with Whom be unto the Father, glory, honour, and might, together with the Holy and Life-giving Spirit, now and always and world without end. Amen[b].

[b] The Grace here commented on is in its commencement the same with one still used *before meat* in collegiate bodies: e. g. in Oriel College, Oxford. "Benedicte Deus, Qui pascis nos in juventute nostra, et præbes cibum omni carni: reple gaudio et lætitia corda nostra, ut nos affatim quod satis est habentes, abundemus ad omne opus bonum: Per Jesum Christum Dominum nostrum. Amen." The conclusion of St. Chrysostom's grace seems to be referred to by St. Just. Mart. Apol. 1. p. 83. C. and p. 50. E. as quoted by Mr. Field here.

HOMILY LVI.

MATT. xvi. 28.

Verily, verily, I say unto you, There are some of them that stand here, which shall not taste of death, until they see the Son of man coming in His kingdom.

THUS, inasmuch as He had discoursed much of dangers and death, and of His own Passion, and of the slaughter of the disciples, and had laid on them those severe injunctions; and these were in the present life and at hand, but the good things in hope and expectation:—for example, "They save their life who lose it;" "He is coming in the glory of His Father;" "He renders His rewards:"—He willing to assure their very sight, and to shew what kind of glory that is wherewith He is to come, so far as it was possible for them to learn it; even in their present life He shews and reveals this; that they should not grieve any more, either over their own death, or over that of their Lord, and especially Peter in His sorrow.

And see what He doth. Having discoursed of hell, and
v. 25. of the kingdom, (for as well by saying, *He that findeth his life shall lose it, and whosoever will lose it for My sake, shall*
v. 27. *find it;* as by saying, *He shall reward every man according to his works*, He had manifested both of these): having, I say, spoken of both, the kingdom indeed He shews in the vision, but hell not yet.

Why so? Because had they been another kind of people, of a grosser sort, this too would have been necessary; but since they are approved and considerate, He leads them on

the gentler way. But not therefore only doth He make this disclosure, but because to Himself also it was far more suitable. MATT. XVII. 1—3.

Not however that He passes over this subject either, but in some places He almost brings even before our eyes the very realities of hell; as when He introduces the picture of Lazarus, and mentions him. that exacted the hundred pence, and him that was clad in the filthy garments, and others not a few.

[2.] *And after six days He taketh with Him Peter and James and John.* c. xvii. 1.

Now another says, *after eight*[1], not contradicting this writer, but most fully agreeing with him. For the one expressed both the very day on which He spake, and that on which He led them up; but the other, the days between them only. [1] Luke 9, 28.

But mark thou, I pray thee, the severe goodness of Matthew, not concealing those who were preferred to Himself. This John also often doth, recording the peculiar praises of Peter with great sincerity. For the choir of these holy men was every where pure from envy and vainglory.

Having taken therefore the leaders, *He bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And there appeared unto them Moses and Elias talking with Him.* v. 2, 3.

Wherefore doth He take with Him these only? Because these were superior to the rest. And Peter indeed shewed his superiority by exceedingly loving Him; but John by being exceedingly loved of Him; and James again by his answer which he answered with his brother, saying, *We are able to drink the cup*[2]; nor yet by his answer only, but also by his works; both by the rest of them, and by fulfilling what he said. For so earnest was he, and grievous to the Jews, that Herod himself supposed that he had bestowed herein a very great favour on the Jews, I mean in slaying him. [2] Matt. 20, 22.

But wherefore doth He not lead them up straightway? To spare the other disciples any feeling of human weakness: for which cause He omits also the names of them that are

Homil. LVI. 2, 3.

to go up. And this, because the rest would have desired exceedingly to have followed, being to see a pattern of that glory; and would have been pained, as overlooked. For though it was somewhat in a corporeal way, that He made the disclosure, yet nevertheless the thing had much in it to be desired.

Wherefore then doth He at all foretel it? That they might be readier to seize the high meaning, by His foretelling it; and being filled with the more vehement desire in that round of days, might so be present with their mind quite awake and full of care.

[3.] But wherefore doth He also bring forward Moses and Elias? One might mention many reasons. And first of all this; because the multitudes said He was, some Elias, some Jeremias, some one of the old prophets, He brings the leaders of his choir, that they might see the difference even hereby between the servants and the Lord; and that Peter was rightly commended for confessing Him Son of God.

But besides that, one may mention another reason also: that because men were continually accusing Him of transgressing the law, and accounting Him to be a blasphemer, as appropriating to Himself a glory which belonged not to Him, even the Father's, and were saying, *This Man is not of God,* *because He keepeth not the Sabbath day*[1]; and again, *For a good work we stone Thee not, but for blasphemy, and because that Thou, being a man, makest Thyself God*[2]: that both the charges might be shewn to spring from envy, and He be proved not liable to either; and that neither is His conduct a transgression of the law, nor His calling Himself equal to the Father an appropriation of glory not His own; He brings forward them who had shone out in each of these respects: Moses, because he gave the Law, and the Jews might infer that he would not have overlooked its being trampled on, as they supposed, nor have shewn respect to the transgressor of it, and the enemy of its Founder: Elias too for his part was jealous for the glory of God, and were any man an adversary of God, and calling himself God, making himself equal to the Father, while he was not what he said, and had no right to do so; he was not the person to stand by, and hearken unto him.

[1] 1 John 9, 16.

[2] John 10, 33.

And one may mention another reason also, with those which have been spoken of. Of what kind then is it? To inform them that He hath power both of death and life, is ruler both above and beneath. For this cause He brings forward both him that had died, and him that never yet suffered this. MATT. XVII. 2, 3.

But the fifth motive, (for it is a fifth, besides those that have been mentioned,) even the Evangelist himself hath revealed. Now what was this? To shew the glory of the Cross, and to console Peter and the others in their dread of the Passion, and to raise up their minds. Since having come, they by no means held their peace, but *spake*, it is said, *of the glory*[a] *which He was to accomplish at Jerusalem*[1]; that is, of the Passion, and the Cross; for so they call it always. [1] Luke 9, 31.

And not thus only did He cheer them, but also by the excellency itself of the men, being such as He was especially requiring from themselves. I mean, that having said, *If any man will come after Me, let him take up his Cross, and follow Me;* them that had died ten thousand times for God's decrees, and the people entrusted to them, these persons He sets before them. Because each of these, having lost his life, found it. For each of them both spake boldly unto tyrants, the one to the Egyptian, the other to Ahab; and in behalf of heartless and disobedient men; and by the very persons who were saved by them, they were brought into extreme danger; and each of them wishing to withdraw men from idolatry; and each being unlearned; for the one was of a *slow tongue*[2], and dull of speech, and the other for his part also somewhat of the rudest in his bearing: and of voluntary poverty both were very strict observers; for neither had Moses made any gain, nor had Elias aught more than his sheepskin; and this under the old Law, and when they had not received so great a gift of miracles. For what if Moses clave a sea? yet Peter walked on the water, and was able to remove mountains, and used to work cures of all manner of bodily diseases, and to drive away savage demons, and by the shadow of his body to work those wonderful and great prodigies; and changed the whole world. And if Elias too [2] Exod. 4, 10.

[a] δόξαν: in our copies of St. Luke ἔξοδον, but St. Chrysostom's reading is that of a good many Mss.

Homil. LVI. 3, 4.

raised a dead man, yet these raised ten thousand; and this before the Spirit was as yet vouchsafed to them. He brings them forward accordingly for this cause also. For He would have them emulate their winning ways toward the people, and their presence of mind and inflexibility; and that they should be meek like Moses, and jealous for God like Elias, and full of tender care, as they were. For the one endured a famine of three years for the Jewish people; and the other said, *If Thou wilt forgive them their sin, forgive; else blot me too out of the book, which Thou hast written*[1]. Now of all this He was reminding them by the vision.

[1] Exod. 32, 32.

For He brought those in glory too, not that these should stay where they were, but that they might even surpass their limitary lines. For example, when they said, *Should we command fire to come down from Heaven*, and made mention of Elias as having done so, He saith, *Ye know not what manner of spirit ye are of*[2]; training them to forbearance by the superiority in their Gift.

[2] Luke 9, 54. 55.

And let none suppose us to condemn Elias as imperfect; we say not this; for indeed he was exceedingly perfect, but in his own times, when the mind of men was in some degree childish, and they needed this kind of schooling. Since Moses too was in this respect perfect; nevertheless these have more required of them than he. For *except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven*[3]. For not into Egypt did they enter, but into the whole world, worse disposed than the Egyptians; neither were they to speak with Pharaoh, but to fight hand to hand with the devil, the very prince of wickedness. Yea, and their appointed struggle was, both to bind him, and to spoil all his goods; and this they did cleaving not the sea, but an abyss of ungodliness, through the rod of Jesse,—an abyss having waves far more grievous. See at any rate how many things there were to put the men in fear; death, poverty, dishonour, their innumerable sufferings; and at these things they trembled more, than the Jews of old at that sea. But nevertheless against all these things He persuaded them boldly to venture, and to pass as along dry ground with all security.

[3] Matt. 5, 20.

To train them therefore for all this, He brought forward those who shone forth under the old Law. MATT. XVI. 4.

[4.] What then saith the ardent Peter? *It is good for us to be here.* For because he had heard that Christ was to go to Jerusalem and to suffer, being in fear still and trembling for Him, even after His reproof, he durst not indeed approach and say the same thing again, *Be it far from Thee*[1]; but from that fear obscurely intimates the same again in other words. That is, when he saw a mountain, and so great retirement and solitude, his thought was, "He hath great security here, even from the place; and not only from the place, but also from His going away no more unto Jerusalem." For he would have Him be there continually: wherefore also he speaks of *tabernacles.* For "if this may be," saith he, "we shall not go up to Jerusalem; and if we go not up, He will not die, for there He said the scribes would set upon Him." v. 4. [1] Matt. 16, 22.

But thus indeed he durst not speak; but desiring however to order things so, he said undoubtingly, "*It is good for us to be here,* where Moses also is present, and Elias; Elias who brought down fire on the mountain, and Moses who entered into the thick darkness, and talked with God; and no one will even know where we are."

Seest thou the ardent lover of Christ? For look not now at this, that the manner of his exhortation was not well weighed, but see how ardent he was, how burning his affection to Christ. For in proof that not so much out of fear for himself he said these things; hear what he saith, when Christ was declaring beforehand His future death, and the assault upon Him: *I will lay down my life for Thy sake*[2]. *Though I should die with Thee, yet will I not deny Thee*[3].

[2] John 13, 37.
[3] Matt. 26, 35.

And see how even in the very midst of the actual dangers he counselled amiss[4] for himself. We know that when so great a multitude encompassed them, so far from flying, he even drew the sword, and cut off the ear of the high priest's servant. To such a degree did he disregard his own interest, and feared for his Master. Then because he had spoken as affirming a fact, he checks himself, and thinking, what if he should be again reproved, he saith, *If Thou will,*

[4] παρεβούλευσε. cf. Philip. 2, 30.

Homil. LVI. 4, 5.

let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

What sayest thou, O Peter? didst thou not a little while since distinguish Him from the servants? Art thou again numbering Him with the servants? Seest thou how exceedingly imperfect they were before the Crucifixion? For although the Father had revealed it to him, yet he did not always retain the revelation, but was troubled by his alarm; not this only, which I have mentioned, but another also, arising from that sight. In fact, the other Evangelists, to declare this, and to indicate that the confusion of his mind, with which he spake these things, arose from that alarm, said as follows; Mark, *He wist not what to say, for they were sore afraid*[1]; but Luke after his saying, *Let us make three tabernacles*, added, *not knowing what he said*[2]. Then to shew that he was holden with great fear, both he and the rest, he saith, *They were heavy with sleep, and when they were awake they saw His glory*[3]; meaning by deep sleep here, the deep stupor engendered in them by that vision. For as eyes are darkened by an excessive splendour, so at that time also did they feel. For it was not, I suppose, night, but day; and the exceeding greatness of the light weighed down the infirmity of their eyes.

[1] Mark 9, 6.
[2] Luke 9, 33.
[3] Ibid. 32.

[5.] What then? He Himself speaks nothing, nor Moses, nor Elias, but He that is greater than all, and more worthy of belief, The Father, uttereth a voice out of the cloud.

Wherefore out of the Cloud? Thus doth God ever appear. *For a cloud and darkness are round about Him*[4]; and, *He sitteth on a light cloud*[5]; and again, *Who maketh clouds His chariot*[6]; and, *A cloud received Him out of their sight*[7]; and, *As the Son of Man coming in the clouds*[8].

[4] Ps. 97, 2.
[5] Is. 19, 1.
[6] Ps. 104, 3.
[7] Acts 1, 9.
[8] Dan. 7, 13.

In order then that they might believe that the voice proceeds from God, it comes from thence.

v. 5.

And the cloud was bright. For *while he yet spake, behold, a bright cloud overshadowed them; and, behold, a Voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him.*

For as, when He threatens, He shews a dark cloud;—as on Mount Sinai; for *Moses*, it is said, *entered into the cloud,*

and into the thick darkness; and as a vapour, so went up the smoke[1]; and the Prophet said, when speaking of His threatening; *Dark water in clouds of the air*[2];—so here, because it was His desire not to alarm, but to teach, it is a bright cloud. MATT. XVII. 5.

[1] Ex. 20, 21; 19, 18.

[2] Ps. 18, 11.

And whereas Peter had said, *Let us make three tabernacles,* He shewed a tabernacle not made with hands. Wherefore in that case it was smoke, and vapour of a furnace; but in this, Light unspeakable and a Voice.

Then, to signify that not merely concerning some one of the three was it spoken, but concerning Christ only; when the Voice was uttered, they were taken away. For by no means, had it been spoken merely concerning any one of them, would This Man have remained alone, the two being severed from Him.

Why then did not the Cloud likewise receive Christ alone, but all of them together? If it had received Christ alone, He would have been thought to have Himself uttered the Voice. Wherefore also the Evangelist, making sure this same point, saith, that the Voice was from the Cloud, that is, from God.

And what saith the Voice? *This is My Beloved Son.* Now if He is Beloved, fear not thou, O Peter. For thou oughtest indeed to know His power already, and to be fully assured touching His Resurrection; but since thou knowest not, at least from the Voice of the Father take courage. For if God be Mighty, as surely He is Mighty, very evidently the Son is so likewise. Be not afraid then of those fearful things.

But if as yet thou receive it not, consider at least that other fact, that He is both a Son, and is beloved. For *This,* it is said, *is My beloved Son.* Now if He is beloved, fear not. For no one gives up one whom he loves. Be not thou therefore confounded; though thou lovest Him beyond measure, thou lovest Him not as much as He That begat Him.

In Whom I am well pleased. For not because He begat Him only, doth He love Him, but because He is also equal to Him in all respects, and of one mind with Him. So that the charm of love is twofold, or rather even threefold, because

Homil. LVI. 5—7.

He is the Son, because He is Beloved, because in Him He is well-pleased.

But what means, *In Whom I am well pleased?* As though He had said, "In Whom I am refreshed, In Whom I take delight;" because He is in all respects perfectly equal with Himself, and there is but one will in Him and in the Father, and though He continue a Son, He is in all respects one with the Father.

Hear ye Him. So that although He choose to be crucified, you are not to oppose Him.

v. 6-8. [6.] *And when they heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only.*

How was it that, when they heard these words, they were dismayed? And yet before this also a like voice was uttered at Jordan, and a multitude was present, and no one felt any thing of the kind; and afterwards again, when also they said, *It thundered*[1], yet neither at that time did they experience any thing like this. How then did they fall down in the mount? Because there was solitude, and height, and great quietness, and a transfiguration full of awe, and a pure light, and a cloud stretched out; all which things put them in great alarm. And the amazement came thick on every side, and they fell down both in fear at once and in adoration.

[1] John 12, 28. 29.

But that the fear abiding so long might not drive out their recollection, presently He puts an end to their alarm, and is seen Himself alone, and commands them to tell no man this, until He is risen from the dead.

v. 9. For *as they came down from the mount, He charged them to tell the vision to no man, until He were risen from the dead.*

For the greater the things spoken of Him, the harder to be received by the generality at that time; and the offence also from the Cross was the more increased thereby.

Therefore He bids them hold their peace; and not merely so, but He again reminds them of the Passion, and all but tells them also the cause, for which indeed He requires them to keep silence. For He did not, you see, command

them never to tell any man, but *until He were risen from the dead.* And saying nothing of the painful part, He expresses the good only. MATT. XVII. 9.

What then? Would they not afterwards be offended? By no means. For the point required, was the time before the Crucifixion. Since afterwards they both had the Spirit vouchsafed them, and the Voice that proceeded from the miracles pleading with them, and whatsoever they said was thenceforth easy to be received, the course of events proclaiming His might more clearly than a trumpet, and no offence of that sort interrupting[1] what they were about.

[1] μεσολαβοῦντος.

[7.] Nothing then is more blessed than the Apostles, and especially the three, who even in the cloud were counted worthy to be under the same roof with the Lord.

But if we will, we also shall behold Christ, not as they then on the mount, but in far greater brightness. For not thus shall He come hereafter. For whereas then, to spare His disciples, He discovered so much only of His Brightness as they were able to bear; hereafter He shall come in the very glory of the Father, not with Moses and Elias only, but with the infinite host of the Angels, with the Archangels, with the Cherubim, with those infinite tribes, not having a cloud over His head, but even Heaven itself being folded up.

For as it is with the judges; when they judge publicly, the attendants drawing back the curtains shew them to all; even so then likewise all men shall see Him sitting, and all the human race shall stand by, and He will make answers to them by Himself; and to some He will say, *Come, ye blessed of My Father; for I was an hungered, and ye gave Me meat*[2]; to others, *Well done, thou good and faithful servant, thou hast been faithful over a few things, I will set thee over many things*[3].

[2] Matt. 25, 34. 35.

[3] ib. 23.

And again passing an opposite sentence, to some He will answer, *Depart into the everlasting fire, that is prepared for the devil and his angels*[4], and to others, *O thou wicked and slothful servants*[5]. And some He will *cut asunder*, and *deliver to the tormentors*; but others He will command to *be bound hand and foot, and cast into outer darkness*[6]. And

[4] ib. 41.

[5] ib. 26.

[6] Matt. 22, 13.

Homil. LVI. 7, 8.

after the axe the furnace will follow; and all out of the net, that is cast away, will fall therein.

[1] Matt. 13, 43.

Then shall the righteous shine forth as the sun[1]; or rather more than the sun. But so much is said, not because their light is to be so much and no more, but since we know no other star brighter than this, He chose by the known example to set forth the future brightness of the saints.

Since on the mount too, when He says, *He did shine as the sun*, for the same cause did He so speak. For that the comparison did not come up to His Light, the Apostles shewed by falling down. For had the Brightness not been unalloyed, but comparable to the sun; they would not have fallen, but would easily have borne it.

The righteous therefore will shine as the sun, and more than the sun in that time; but the sinners shall suffer all extremities. Then will there be no need of records, proofs, witnesses. For He Who judges is Himself all, both Witness, and Proof, and Judge. For He knows all things exactly; *For all things are naked and opened unto His*

[2] Heb.4, 13.

eyes[2].

No man will there appear rich or poor, mighty or weak, wise or unwise, bond or free; but these masks will be dashed in pieces, and the enquiry will be into their works only. For if in our courts, when any one is tried for usurpation, or murder, whatever he may be, whether Governor, or Consul, or what you will, all these dignities fleet away, and he that is convicted suffers the utmost penalty; much more will it be so there.

[8.] Therefore that this may not be so, let us lay aside our filthy garments, let us put on the armour of light, and the glory of God will wrap us around. For what is even grievous in the injunctions? or what is there not easy? Hear, for instance, the Prophet speaking, and then thou shalt know the easiness thereof. *Neither though thou bow as a collar thy neck, and strew beneath thee sackcloth and ashes, not even so shalt thou call a fast acceptable; but loose every bond of iniquity, unloose the twisted knots of oppressive*

[3] Is.58,6.

bargains[3].

See a Prophet's wisdom, how stating first whatever

was irksome, and removing it, he exhorts them to obtain salvation by the duties that are easy; signifying, that God needs not toils, but obedience. MATT. XVII. 6—8.

Then implying that virtue is easy, but vice grievous and galling, he makes it out by the bare names; *For*, saith he, *vice is a bond*, and *a twisted knot*, but virtue is a disengagement and release from all these.

Tear in sunder every unjust compact; thus calling men's bills about the interest due to them, and the sums they have lent.

Set at liberty them that are bruised; them that are afflicted. For such a being is the debtor; when he sees his creditor, his mind is broken, and he fears him more than a wild beast.

Bring in the poor that are cast out to thy house; if thou seest one naked, clothe him, and them that belong to thy seed thou shalt not overlook[1]. [1]Is.58,7.

Now in our late discourse which we made unto you when declaring the rewards, we shewed the wealth arising from these acts; but now let us see if any of the injunctions be grievous, and transcending our nature. Nay, nothing of the kind shall we discover, but quite the contrary; that while these courses are very easy, those of vice are full of labour. For what is more vexatious than to be lending, and taking thought about usuries and bargains, and demanding sureties, and fearing and trembling about securities, about the principal, about the writings, about the interest, about the bondsmen?

For such is the nature of worldly things; yea, nothing is so unsound and suspicious as that which is accounted security, and contrived for that purpose: but to shew mercy is easy, and delivers from all anxiety.

Let us not then traffic in other men's calamities, nor make a trade of our benevolence. And I know indeed that many hear these words with displeasure; but what is the profit of silence? For though I should hold my peace, and give no trouble by my words, I could not by this silence deliver you from your punishment; rather it has altogether the opposite result; the penalty is enhanced, and not to you only, but to me also, doth such a silence procure punishment. What then

Homil. LVI. 8, 9.

signify our gracious words, when in our works they help us not, but rather do harm? What is the good of delighting men in word, while we vex them in deed, bringing pleasure to the ears, and punishment to the soul? Wherefore I must needs make you sorry here, that we may not suffer punishment there.

[9.] For indeed a dreadful disease, beloved, dreadful and needing much attendance, hath fallen on the Church. Those, namely, who are enjoined not even by honest labours to lay up treasures, but to open their houses to the needy, make a profit of other men's poverty, devising a specious robbery, a plausible covetousness.

For tell me not of the laws that are without; since even the publican fulfils the law that is without, but nevertheless is punished: which will be the case with us also, unless we refrain from oppressing the poor, and from using their need and necessity as an occasion for shameless trafficking.

For to this intent thou hast wealth, to relieve poverty, not to make a gain of poverty; but thou with shew of relief makest the calamity greater, and sellest benevolence for money.

Sell it, I forbid thee not, but for a heavenly kingdom. Receive not a small price for so good a deed, thy monthly one in the hundred[b], but that immortal life. Why art thou beggarly, and poor, and mean, selling thy great things for a little, even for goods that perish, when it should be for an everlasting kingdom? Why dost thou leave God, and get human gains? Why dost thou pass by the Wealthy One, and trouble him that hath not? and leaving the sure Paymaster, make thy bargain with the unthankful? The Other longs to repay, but this even grudges in the act of repaying. This hardly repays a hundredth part, but the Other *an hundred fold and eternal life.* This with insults and revilings, but the Other with praises and auspicious words. This stirs up envy against thee, but the Other even weaves for thee crowns. This hardly here, but the Other both there and here.

Surely then is it not the utmost senselessness, not so much as to know how to gain? How many have lost their very principal for the interest's sake? How many have fallen

[b] Τόκος ἑκατοστιαῖος, *centesima usura*, 1 per cent per month.

into perils for usurious gains. How many have involved both themselves and others in extreme poverty through their unspeakable covetousness! MATT. XVII. 6—8.

For tell me not this, that he is pleased to receive, and is thankful for the loan. Why, this is a result of thy cruelty. Since Abraham too[1], contriving how his plan might take with the Barbarians, did himself give up his wife to them; not however willingly, but through fear of Pharaoh. So also the poor man, because thou countest him not even worth so much money, is actually compelled to be thankful for cruelty. [1] Gen. 12, 11. &c.

And it seems to me as though, shouldest thou deliver him from dangers, thou wouldest exact of him a payment for this deliverance. "Away," saith he; "let it not be." What sayest thou? Delivering him from the greater evil, thou art unwilling to exact money, and for the lesser dost thou display so much inhumanity?

Seest thou not how great a punishment is appointed for the deed? hearest thou not that even in the old Law this is forbidden[2]? But what is the plea of the many? "When I have received the interest, I give to the poor;" one tells me. Speak reverently, O man; God desires not such sacrifices. Deal not subtilly with the Law. Better not give to a poor man, than give from that source; for the money that hath been collected by honest labours, thou often makest to become unlawful because of that wicked increase; as if one should compel a fair womb to give birth to scorpions. [2] Exod. 22, 25. Lev. 25, 35. 36. Deut. 23, 19.

And why do I speak of God's Law? Do not even ye call it "filth?" But if ye, the gainers, give your voice so, consider what suffrage God will pass upon you.

And if thou wilt ask the Gentile lawgivers too, thou wilt be told that even by them this thing is deemed a proof of the most utter shamelessness. Those, for example, who are in offices of honour, and belong to the great council, which they call the Senate, may not legally disgrace themselves with such gains; there being a law among them which prohibits the same[a].

[a] See Bingham, *Antiq.* vi. ii. 6. who refers to a Law of Honorius, A. D. 397. *Cod. Theod.* lib. 2. tit. 33. *de usuris.* leg. 3; and Gibbon, c. 44; who quotes several of the Fathers to prove that all lending with interest was forbidden; but most or all of them seem to be speaking of exorbitant interest, or of lending to the poor.

Homil. LVI. 9.

How then is it not a horrible thing, if thou ascribe not even so much honour to the polity of Heaven, as the legislators to the council of the Romans; but Heaven is to obtain less than earth, and thou art not ashamed even of the very folly of the thing? For what could be more foolish than this, unless one without land, rain, or plough, were to insist upon sowing[b]? Tares therefore, to be committed to the fire, do they reap, who have devised this evil husbandry.

Why, are there not many honest trades? in the fields, the flocks, the herds, the breeding of cattle, in handicrafts, in care of property? Why rave and be frantic, cultivating thorns for no good? What if the fruits of the earth are subject to mischance; hail, and blight, and excessive rain? yet not to such an extent as are money dealings. For in whatsoever cases of that sort occur, the damage of course concerns the produce, but the principal remains, I mean, the land. But herein many often have suffered shipwreck in their principal; and before the loss too they are in continual dejection. For never doth the money-lender enjoy his possessions, nor find pleasure in them; but when the interest is brought, he rejoices not that he hath received gain, but is grieved that the interest hath not yet come up to the principal. And before this evil offspring is brought forth complete, he compels it also to bring forth[c], making the interest principal, and forcing it to bring forth its untimely and abortive brood of vipers. For of this nature are the gains of usury; more than those wild creatures do they devour and tear the souls of the wretched[d]. This *is the bond of iniquity:* this *the twisted knot of oppressive bargains.*

Yea, "I give," he seems to say, "not for thee to receive, but that thou mayest repay more." And whereas God commands not even to receive what is given; (for *give*, saith He, *to them from whom ye look not to receive*[1];) thou re-

[1] Luke 6, 35.

[b] So St. Basil, as quoted below. "The husbandman having reaped the ear, seeks not again the seed under the root. But thou having the fruits, still givest not up that of which they grew. Thou plantest without land, thou reapest without seed."

[c] St. Basil, *Hom. in Ps.* 14, (15.) c. 3. "Interest upon interest, a bad offspring of bad parents. These may be well called *a generation of vipers*, I mean what our usuries bring forth. Vipers, they say, are yeaned, eating through their mother's womb: and these usurious gains devour the debtors' houses, and so have their birth."

[d] There is here and afterwards a play upon the word τόκος, gain, as a derivative of τίκτω, *to bring forth*, which can hardly be expressed in English.

quirest even more than is given, and what thou gavest not, this, as a debt, thou constrainest the receiver to pay. MATT. XVII. 9.

And thou indeed supposest thy substance to be increased hereby, but instead of substance thou art kindling the unquenchable fire.

That this therefore may not be, let us cut out the evil womb of usurious gains, let us deaden these lawless travailings, let us dry up this place of pernicious teeming, and let us pursue the true and great gains only. "But what are these?" Hear Paul saying, *Godliness with contentment is great gain*[1]. [1] 1 Tim. 6, 6.

Therefore in this wealth alone let us be rich, that we may both here enjoy security, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might with the Father and the Holy Spirit, now and always, and world without end. Amen.

HOMILY LVII.

MATT. xvii. 10.

And His disciples asked Him, saying, Why then say the Scribes that Elias must first come?

NOT then from the Scriptures did they know this, but the Scribes used to explain themselves, and this saying was reported abroad amongst the ignorant people; as about Christ also.

Wherefore the Samaritan woman also said, *Messiah cometh; when He is come, He will tell us all things*[1]: and they themselves asked John, *Art thou Elias, or the Prophet*[2]? For the saying, as I said, prevailed, both that concerning the Christ and that concerning Elias, not however rightly interpreted by them.

[1] John 4. 25.
[2] John 1, 21.

For the Scriptures speak of two Advents of Christ, both this that is past, and that which is to come; and declaring these Paul said, *The grace of God, that bringeth salvation, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly*[3]. Behold the one, hear how he declares the other also; for having said these things, he added, *Looking for the blessed hope and appearing of our great God and Saviour Jesus Christ*[4]. And the Prophets too mention both; of the one, however, that is, of the second, they say Elias will be the forerunner. For of the first, John was forerunner; whom Christ called also Elias, not because he was Elias, but because he was fulfilling the ministry of that Prophet. For as the one shall be forerunner of the second Advent, so was

[3] Titus 2, 11. 12.
[4] ibid. v. 13.

the other too of the first. But the Scribes, confusing these things and perverting the people, made mention of that other only to the people, the second Advent, and said, "If This man is the Christ, Elias ought to have come beforehand." Therefore the disciples too speak as follows, *How then say the Scribes, Elias must first come?* MATT. XVII. 11.

Therefore also the Pharisees sent unto John, and asked him, *Art thou Elias*[1]*?* making no mention any where of the former Advent. [1] John 1, 21.

What then is the solution, which Christ alleged? "Elias indeed cometh then, before My second Advent; and now too is Elias come;" so calling John.

In this sense Elias is come: but if thou wouldest seek the Tishbite, he is coming. Wherefore also He said, *Elias truly cometh, and shall restore all things.* All what things? Such as the Prophet Malachi spake of; for *I will send you*, saith He, *Elias the Tishbite, who shall restore the heart of father to son, lest I come and utterly smite the earth*[2]. v. 11. [2] Mal. 4, 5. 6. LXX.

Seest thou the accuracy of prophetical language? how, because Christ called John, Elias, by reason of their community of office, lest thou shouldest suppose this to be the meaning of the Prophet too in this place, He added His country also, saying, *the Tishbite;* whereas John was not a Tishbite. And herewith He sets down another sign also, saying, *Lest I come and utterly smite the earth*, signifying His second and dreadful Advent. For in the first He came not to smite the earth. For, *I came not*, saith He, *to judge the world, but to save the world*[3]. [3] John 12, 47.

To shew therefore that the Tishbite comes before that other Advent, which hath the Judgment, He said this. And the reason too of his coming He teaches withal. And what is this reason? That when He is come, he may persuade the Jews to believe in Christ, and that they may not all utterly perish at His coming. Wherefore He too, guiding them on to that remembrance, saith, *And he shall restore all things;* that is, shall correct the unbelief of the Jews that are then in being.

Hence the extreme accuracy of his expression; in that he said not, "He will restore the heart of the son to the father," but *of the father to the son*[4]. For the Jews being [4] See LXX.

Homil. LVII. 1, 2.

fathers of the Apostles, his meaning is, that he will restore to the doctrines of their sons, that is, of the Apostles, the hearts of the fathers, that is, the Jewish people's mind [a].

v.12,13. *But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then they understood that He spake to them of John.*

And yet neither the Scribes said this, nor the Scriptures; but because now they were sharper and more attentive to His sayings, they quickly caught His meaning.

And whence did the disciples know this? He had already told them, *He is Elias, which was for to come* [1]; but here, that he hath come; and again, that *Elias cometh and will restore all things.* But be not thou troubled, nor imagine that His statement wavers, though at one time He said, "he will come," at another, "he hath come." For all these things are true. Since when He saith, *Elias indeed cometh, and will restore all things*, He means Elias himself, and the conversion of the Jews which is then to take place; but when He saith, *Which was for to come*, He calls John, Elias, with regard to the manner of his ministration. Yea, and so the Prophets used to call every one of their approved kings, David [c]; and the Jews, *rulers of Sodom* [2], and *sons of Ethiopians* [3]; because of their ways. For as the other shall be forerunner of the second Advent, so was this of the first.

[1] Matt. 11, 14.

[2] Isa. 1, 10.

[3] Amos 9, 7.

[2.] And not for this only doth He call him Elias every where, but to signify His perfect agreement with the Old Testament, and that this Advent too is according to prophecy.

v. 12. Wherefore also He adds again, *He came, and they knew him not, but have done unto him all things whatsoever they listed.* What means, *all things whatsoever they listed?* They cast him into prison, they used him despitefully, they slew him, they brought his head in a charger.

[a] As to Elijah's future coming, see St. Just. Mart. *Dial. adv. Tryph.* p. 268. ed. Paris. 1636: Tert. *de Anim.* 35; *de Resur. Carnis*, 22; Origen (more doubtfully) *in S. Matt.* tom. 13. iii. 572; *in S. Joan.* tom. 3. iv. 92. S. Jer. *in S. Matt.* 11, 15. (t. 7. 70. Vallars. 1771.) but doubtingly; *in loco*, p. 132. more positively; S. Aug. *in S. Joan.* Tr. iv. 5, 6. *de Civ. Dei*, 20. 29: who speaks positively of his coming to convert the Jews, as being "a most common topic in the mouths and hearts of the faithful."

[b] This refers apparently to such texts as Jer. 30, 9; Ezek. 34, 23. 24; 37, 24; Hos. 3, 5.

Likewise shall also the Son of Man suffer of them. Seest thou how again He in due season reminds them of His Passion, laying up for them great store of comfort from the Passion of John. And not in this way only, but also by presently working great miracles. Yea, and whensoever He speaks of His Passion, presently He works miracles, both after those sayings and before them: and in many places one may find Him to have kept this rule. MATT. XVII. 12, 13.

Then, for instance, it saith, *He began to signify how that He must go unto Jerusalem, and be killed, and suffer many things*[1]. *Then:* when? when He was confessed to be Christ, and the Son of God. [1] Matt. 16, 21.

Again on the mountain, when He had shewn them the marvellous vision, and the Prophets had been discoursing of His glory, He reminded them of His Passion. For having spoken of the history concerning John, He added, *Likewise shall also the Son of Man suffer of them.*

And after a little while again, when He had cast out the devil, which His disciples were not able to cast out; for then too, *As they abode in Galilee*, so it saith, *Jesus said unto them, The Son of Man shall be betrayed into the hands of sinful men, and they shall kill Him, and the third day He shall rise again*[2]. [2] Matt. 17, 23.

Now in doing this, He by the greatness of the miracles was abating the excess of their sorrow, and in every way consoling them; even as here also, by the mention of John's death, He afforded them much consolation.

But should any one say, "Wherefore did He not even now raise up Elias and send him, witnessing as He doth so great good of his coming?" we should reply, that even as it was, while thinking Christ to be Elias, they did not believe Him. For *some say*, such are the words, *that Thou art Elias, and others, Jeremias*[3]. And indeed between John and Elias, there was no difference but the time only. "Then how will they believe at that time?" it may be said. Why, *he will restore all things*, not simply by being recognised, but also because the glory of Christ will have been growing more intense up to that day, and will be among all clearer than the sun. When therefore, preceded by such an opinion and expectation, he comes making the same proclamation as [3] Matt. 16, 14.

HOMIL. LVII. 2, 3.

John, and himself also announcing Jesus, they will more easily receive his sayings. But in saying, *They knew him not*, He is excusing also what was done in His own case[1].

[1] conf. Luke 23, 24.

And not in this way only doth He console them, but also by pointing out that John's sufferings at their hands, whatever they are, are undeserved; and by His throwing into the shade what would annoy them, by means of two signs, the one on the mountain, the other just about to take place.

But when they heard these things, they do not ask Him when Elias cometh; being straitened either by grief at His Passion, or by fear. For on many occasions, upon seeing Him unwilling to speak a thing clearly, they are silent, and so an end. For instance, when during their abode in Galilee He said, *The Son of Man shall be betrayed, and they shall kill Him;* it is added by Mark, *That they understood not the saying, and were afraid to ask Him*[2]; by Luke, *That it was hid from them, that they might not perceive it, and they feared to ask Him of that saying*[3].

v.22,23.

[2] Mark 9, 32.

[3] Luke 9, 45.

v.14-16. [3.] *And when they were come to the multitude, there came to Him a man, kneeling down to Him, and saying, Lord, have mercy on my son, for he is lunatic, and sore vexed; for ofttimes he falleth into the fire, and oft into the water. And I brought him unto Thy disciples, and they could not cure him.*

This man the Scripture signifies to be exceedingly weak in faith; and this is many ways evident; from Christ's saying, *All things are possible to him that believeth*[4]; from the saying of the man himself that approached, *Help Thou mine unbelief*[5]: from Christ's commanding the devil to *enter no more into him*[6]; and from the man's saying again to Christ, *If Thou canst*[7]. "Yet if his unbelief was the cause," it may be said, "that the devil went not out, why doth He blame the disciples?" Signifying, that even without persons to bring the sick in faith, they might in many instances work a cure. For as the faith of the person presenting oftentimes availed for receiving the cure, even from inferior ministers; so the power of the doers oftentimes sufficed, even without belief in those who came to work the miracle.

[4] Mark 9, 23.

[5] ib. 24.

[6] ib. 25.

[7] ib. 22.

And both these things are signified in the Scripture. For both they of the company of Cornelius by their faith drew

unto themselves the grace of the Spirit; and in the case of Eliseus[1] again, when none had believed, a dead man rose again. For as to those that cast him down, not for faith but for cowardice did they cast him, unintentionally and by chance, for fear of the band of robbers, and so they fled: while the person himself that was cast in was dead, yet by the mere virtue of the holy body the dead man arose. Matt. XVII. 17. [1] 2 Kings 13, 21.

Whence it is clear in this case, that even the disciples were weak; but not all; for the Pillars[2] were not present there. And see this man's want of consideration, from another circumstance again, how before the multitude he pleads to Jesus against His disciples, saying, *I brought him to Thy disciples, and they could not cure him.* [2] Gal. 2, 9.

But He, acquitting them of the charges before the people, imputes the greater part to him. For, *O faithless and perverse generation*, these are His words, *how long shall I be with you?* not aiming at his person only, lest He should confound the man, but also at all the Jews. For indeed many of those present might probably be offended, and have undue thoughts of them. v. 17.

But when He said, *How long shall I be with you*, He indicates again death to be welcome to Him, and the thing an object of desire, and His departure longed for, and that not crucifixion, but being with them, is grievous.

He stopped not however at the accusations; but what saith He? *Bring him hither to Me*[3]. And Himself moreover asks him, "how long time he is thus;" both making a plea for His disciples, and leading the other to a good hope, and that he might believe in his attaining deliverance from the evil. [3] Mark 9, 21.

And He suffers him to be torn, not for display, (accordingly, when a crowd began to gather, He proceeded to rebuke him,) but for the father's own sake, that when he should see the evil spirit disturbed at Christ's mere call, so at least, if in no other way, he might be led to believe the coming miracle.

And because he had said, *Of a child*, and, *If thou canst help me*, Christ saith, *To him that believeth, all things are possible*[4], again giving the complaint a turn against him. And whereas when the leper said, *If Thou wilt, Thou canst make me clean*[5], bearing witness to His authority Christ commending him, and confirming His words, said, *I will, be thou* [4] ib. 23. [5] Matt. 8, 2.

Homil. LVII. 3, 4.

clean; in this man's case, upon his uttering a speech in no way worthy of His power,—*If Thou canst, help me,*—see how He corrects it, as not rightly spoken. For what saith He? *If thou canst believe, all things are possible to him that believeth*[1]. What He saith is like this; "Such abundance of power is with Me, that I can even make others work these miracles. So that if thou believe as one ought, even thou thyself art able," saith He, "to heal both this one, and many others." And having thus said, He set free the possessed of the Devil.

[1] Mark 9, 23.

But do thou not only from this observe His providence and His beneficence, but also from that other time, during which He allowed the devil to be in him. Since surely, unless the man had been favoured with much providential care even then, he would have perished long ago; for *it cast him both into the fire,* so it is said, *and into the water.* And he that dared this would assuredly have destroyed the man too, unless even in so great madness God had put on him His strong curb; as indeed was the case with those naked men, that were running in the deserts and cutting themselves with stones.

And if he call him *a lunatic,* trouble not thyself at all, for it is the father of the possessed who speaks the word. How then saith the Evangelist also, *He healed many that were lunatic*[2]? Denominating them according to the impression of the multitude. For the evil spirit, to bring a reproach upon nature[3], both attacks them that are seized, and lets them go, according to the courses of the moon; not as though that were the worker of it;—away with the thought;—but himself craftily doing this to bring a reproach on nature. And an erroneous opinion hath gotten ground among the simple, and by this name do they call such evil spirits, being deceived; for this is by no means true.

[2] Matt. 4, 24.

[3] τοῦ στοιχείου, *the Element.*

v. 19. [4.] *Then came His disciples unto Him apart, and asked Him, why they could not themselves cast out the devil.* To me they seem to be in anxiety and fear, lest haply they had lost the grace, with which they had been entrusted. For they received power against unclean spirits[4]. Wherefore also they ask, coming to Him apart; not out of shame, (for if the fact had gone abroad, and they were convicted,

[4] See c. 10, 1.

it were superfluous after that to be ashamed of confessing it in words;) but it were a secret and great matter they were about to ask Him of. What then saith Christ? *Because of your unbelief*, saith He; *for if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove, and it shall remove: and nothing shall be impossible unto you.* Now if you say, "Where did they remove a mountain?" I would make this answer, that they did far greater things, having raised up innumerable dead. For it is not at all the same thing, to remove a mountain, and to remove death from a body. And certain saints after them, far inferior to them, are said actually to have removed mountains, when necessity called for it[a]. Whereby we see that these also would have done the same, need calling on them. But if there was then no need for it, do not thou find fault. And besides, He Himself said not, "ye shall surely remove it," but "ye shall be able to do even this." And if they did it not, it was not because they were unable, (how could this be, when they had power to do the greater things?) but because they would not, there being no need. Matt. XVII. 20. v. 20.

And it is likely that this too may have been done, and not have been written; for we know that not all the miracles they wrought were written. Then however they were in a state by comparison very imperfect. What then? Had they not at that time so much as this faith? They had not, for neither were they always the same men, since even Peter is now pronounced blessed, now reproved; and the rest also are mocked by Him for folly, when they understood not His saying concerning the leaven[1]. And so it was, that then also the disciples were weak, for they were but imperfectly minded before the Cross. [1] c. 16, 6—12.

But by faith here He means that which related to the miracles, and mentions a mustard seed, to declare its unspeakable power. For though in bulk the mustard seed seem to be small, yet in power it is the strongest of all things. To indicate therefore that even the least degree of genuine faith can do great things, He mentioned the mustard seed; neither by any means did He stop at this only, but

[a] St. Gregory Thaumaturgus: see his life by Nyssen.

HOMIL. LVII. 4, 5.

added even mountains, and went on beyond that. *For nothing*, saith He, *shall be impossible to you.*

But do thou herein also marvel at their self-denial, and the might of the Spirit; their self-denial in not hiding their fault, and the might of the Spirit, in so leading on by degrees them who had not so much as a grain of mustard seed, that rivers and fountains of faith sprang up within them.

v. 21. *Howbeit, this kind goeth not out, but by prayer and fasting;* meaning the whole kind of evil spirits, not that of lunatics only.

Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? Nay, argue not with me from rare cases, that some even without fasting have cast them out. For although one might say this, in one or two instances, of them that rebuke the evil spirits, yet for the patient it is a thing impossible, living luxuriously, to be delivered from such madness: this thing being especially necessary for him that is diseased in that way.

"And yet, if faith be requisite," one may say, "what need of fasting?" Because, together with our faith, that also brings no small power. For it both implants much strictness, and of a man makes one an angel, and fights against the incorporeal powers: yet not by itself, but prayer too is needed, and prayer must come first.

[5.] See, at any rate, how many blessings spring from them both. For he that is praying as he ought, and fasting, hath not many wants, and he that hath not many wants, cannot be covetous; he that is not covetous, will be also more disposed for almsgiving. He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the Apostles were almost always fasting. He that prays with fasting hath his wings double, and lighter than the very winds. For neither doth he gape, nor stretch himself, nor grow torpid in prayer, as is the case with most men, but is more vehement than fire, and rises above the earth. Wherefore also such a one is most especially a hater and an enemy to the evil spirits. For nothing is mightier than a man who prays sincerely. For if a woman[1] had

[1] Luke 18, 1.

power to prevail with a savage ruler, one neither fearing God, nor regarding man; much more will he prevail with God, who is continually waiting upon Him, and controlling the belly, and casting out luxury. But if thy body be too weak to fast continually, still it is not too weak for prayer, nor without vigour for contempt of the belly. For although thou canst not fast, yet canst thou avoid luxurious living; and even this is no little thing, nor far removed from fasting, but even this is enough to pluck down the devil's madness. For indeed nothing is so welcome to that evil spirit, as luxury and drunkenness; since it is both fountain and parent of all our evils. Hereby, for example, of old he drove the Israelites to idolatry[1]; hereby he made the Sodomites to burn in unlawful lust. *For this*, it is said, *was the iniquity of Sodom; in pride, and in fulness of bread, and in banquetings they waxed wanton*[2]. Hereby he hath destroyed ten thousand others, and delivered them to hell.

Matt. XVII. 21.

[1] Exod. 32, 6.

[2] Ezek. 16, 49.

For what evil doth not luxury work? It makes swine of men, and worse than swine. For whereas the sow wallows in the mire and feeds on filth, this man lives on food more abominable than that, devising forbidden intercourse, and unlawful lusts.

Such an one is in no respect different from a demoniac, for like him he is lost to shame, and raves. And the demoniac at any rate we pity, but this man is the object of our aversion and hatred. Why so? Because he brings upon himself a self-chosen madness, and makes his mouth, and his eyes, and nostrils, and all, in short, mere sewers.

But if thou wert to see what is within him also, thou wilt behold his very soul as in a kind of wintry frost, stiff and torpid, and in nothing able to help its vessel through the excess of the storm.

I am ashamed to say how many ills men and women suffer from luxury, but I leave it to their own conscience, which knows it all more perfectly. For what is viler than a woman drunken, or at all led away[3] by wine? For the weaker the vessel, the more entire the shipwreck, whether she be free or a slave. For the free woman behaves herself unseemly in the midst of her slaves as spectators, and the slave again in like manner in the midst of the slaves, and they cause

[3] παραφερομένης

Homil. LVII. 5, 6.

the gifts of God to be blasphemously spoken of by foolish men.

For instance, I hear many say, when these excesses happen, "Would there were no wine." O folly! O madness! When other men sin, dost thou find fault with God's gifts? And what great madness is this? What? did the wine, O man, produce this evil? Not the wine, but the intemperance of such as take an evil delight in it. Say then, "Would there were no drunkenness, no luxury;" but if thou say, "Would there were no wine," thou wilt say, going on by degrees, "Would there were no steel, because of the murderers; no night, because of the thieves; no light, because of the informers; no women, because of adulteries;" and, in a word, thou wilt destroy all.

But do not so; for this is of a Satanical mind; do not find fault with the wine, but with the drunkenness; and when thou hast found this self-same man sober, sketch out all his unseemliness, and say unto him, Wine was given, that we might be cheerful, not that we might behave ourselves unseemly; that we might laugh, not that we might be a laughing-stock; that we might be healthful, not that we might be diseased; that we might correct the weakness of our body, not cast down the might of our soul.

God honoured thee with the gift, why disgrace thyself with the excess thereof? Hear what Paul saith, *Use a little wine for thy stomach's sake, and thine often infirmities*[1]. But if that Saint, even when oppressed with disease, and enduring successive sicknessess, partook not of wine, until his Teacher suffered him; what excuse shall we have, who are drunken in health? To him indeed He said, *Use a little wine for thy stomach's sake;* but to each of you who are drunken, He will say, "Use little wine, for thy fornications, thy frequent filthy talking, for the other wicked desires to which drunkenness is wont to give birth." But if ye are not willing, for these reasons, to abstain; at least on account of the despondencies which come of it, and the vexations, do ye abstain. For wine was given for gladness, *Yea, wine*, so it is said, *maketh glad the heart of man*[2]*:* but ye mar even this excellence in it. For what kind of gladness is it to be beside one's self, and to have innumerable vexations,

[1] 1 Tim. 5, 23.

[2] Ps. 104, 15.

and to see all things whirling round, and to be oppressed with giddiness, and like those that have a fever, to require some who may drench their heads with oil[e]? MATT. XVII. 21.

[6.] These things are not said by me to all: or rather they are said to all, not because all are drunken, God forbid; but because they who do not drink take no thought of the drunken. Therefore even against you do I rather inveigh, that are in health; since the Physician too leaves the sick, and addresses his discourse to them that are sitting by them. To you therefore do I direct my speech, entreating you neither to be at any time overtaken by this passion, and to draw up[1] as by cords those who have been so overtaken, that they be not found worse than the brutes. For they indeed seek nothing more than what is needful, but these have become even more brutish than they, overpassing the boundaries of moderation. For how much better is the ass than these men! how much better the dog! For indeed each of these animals, and of all others also, whether it need to eat, or to drink, acknowledges sufficiency for a limit, and goes not on beyond what it needs; and though there are innumerable persons to constrain, it will not endure to go on to excess.

[1] ἀνιμᾶσθαι

In this respect then we are worse even than the brutes, by the judgment not of them that are in health only, but even by our own. For that ye have judged yourselves to be baser than both dogs and apes, is evident from thence: that these brutes thou dost not compel to partake of food, beyond their measure; and should any one say, "Wherefore?" "Lest I should hurt them," thou wilt reply. But upon thyself thou bestowest not so much as this forethought. Thus thou accountest thyself viler even than they are, and permittest thyself to be continually tossed as with a tempest.

For neither in the day of thy drunkenness only dost thou undergo the harm of drunkenness, but also after that day. And as when a fever is passed by, the mischievous consequences of the fever remain; so also when drunkenness is past, the disturbance of intoxication is whirling round both

[e] Lightfoot, *Harmony*, A. D. 43. t. i. p. 333, seems to shew from Talmudic writers, that anointing was regularly used among the Jews, either as a remedy or as a charm, in complaints of the head especially; and he uses the fact to explain St. James 5, 15.

Homil. LVII. 21.

the soul and body; and while the wretched body lies paralyzed, like the hull of a vessel after a shipwreck, the soul yet more miserable than it, even when this is ended, stirs up the storm, and kindles the desire; and when one seems to be sober, then most of all is he mad, imagining to himself wine and casks, cups and goblets. And like as in a storm when the raging of the waters hath ceased, the loss by reason of the storm remains; so likewise here too. For as there of our freight, so here too is there a casting away of nearly all our good things. Whether it be temperance, or modesty, or understanding, or meekness, or humility, which the drunkenness finds there, it casts all away into the sea of iniquity.

But in what follows there is no more any likeness. Since there indeed upon the casting out the vessel is lightened, but here it is weighed down the more. For in its former place of wealth it takes on board, sand, and salt water, and all the accumulated filth of drunkenness; enough to sink the vessel at once, with the mariners and the pilot.

That we may not then suffer these things, let us deliver ourselves from that tempest. It is not possible with drunkenness to see the kingdom of Heaven. *Be not deceived*, it is said, *no drunkards, no revilers, shall inherit the kingdom of God*[1]. And why do I speak of a kingdom? Why, with drunkenness one cannot see so much as the things present. For in truth drunkenness makes the days nights to us, and the light darkness. And though their eyes be opened, the drunken see not even what is close at hand.

[1] 1 Cor. 6, 9. 10.

And this is not the only frightful thing, but with these things they suffer also another most grievous punishment, continually undergoing unreasonable despondencies, madness, infirmity, ridicule, reproach.

What manner of excuse is there for them that pierce themselves through with so many evils? There is none.

Let us fly then from that pest, that we may attain both unto the good things here, and unto those to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might with the Father and the Holy Spirit, world without end. Amen.

HOMILY LVIII.

MATT. xvii. 22, 23.

And while they abode in Galilee, Jesus said unto them, The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.

THAT is, to hinder their saying, "wherefore do we abide here continually," He speaks to them again of the Passion; on hearing which they had no wish so much as to see Jerusalem. And it is remarkable how, when both Peter had been rebuked, and Moses and Elias had discoursed concerning it, and had called the thing glory, and the Father had uttered a Voice from above, and so many miracles had been done, and the Resurrection was at the doors; (for He said, He should by no means abide any long time in death, but should be raised the third day;) not even so did they endure it, but were sorry; and not merely sorry, but exceeding sorry.

Now this arose from their being ignorant as yet of the force of His sayings. This Mark and Luke indirectly expressing said, the one, *They understood not the saying, and were afraid to ask Him*[1]: the other, *It was hid from them, that they perceived it not, and they feared to ask Him of that saying*[2].

[1] Mark 9, 32.

[2] Luke 9, 45.

And yet if they were ignorant, how were they sorry? Because they were not altogether ignorant: that He was to die they knew, continually hearing it, but what this death

Homil. LVIII. 1, 2.

might be, and that there would be a speedy release from it, and that it would work innumerable blessings, as yet they knew not clearly; nor what this resurrection might be: but they understood it not, wherefore they grieved; for indeed they clung very earnestly to their Master.

v. 24. *And when they were come to Capernaum, they that received the didrachma came to Peter, and said, Doth not your Master pay the didrachma?*

And what is this *didrachma?* When God had slain the firstborn of the Egyptians, then He took the tribe of Levi in their stead[1]. Afterwards, because the number of the tribe was less than of the firstborn among the Jews, for them that are wanting to make up the number, He commanded[2] a shekel to be contributed: and moreover a custom came thereby in force, that the firstborn should pay this tribute.

[1] Num. 3, 11. 13. 41. 45.

[2] v. 46. 51; c. 18, 16.

Because then Christ was a firstborn Child, and Peter seemed to be first of the disciples, to him they come: their way being, as I suppose, to exact it in every city; wherefore also in His native place they approached Him; for Capernaum was accounted His native place.

And Him indeed they durst not approach, but Peter; nor him either with much violence, but rather gently. For not as blaming, but as inquiring, they said, *Doth not your Master pay the didrachma?* For the right opinion of Him they had not as yet, but as concerning a man, so did they feel; yet they rendered Him some reverence and honour, because of the signs that went before.

[2.] What then saith Peter? *He saith, Yea:* and to these indeed he said, that He payeth, but to Him he said it not, blushing perhaps to speak to Him of these things. Wherefore v.25,26. that Gentle One, well knowing as He did all things, *prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own sons, or of strangers?* and when he said, *of strangers;* He replied, *Then are the sons free.*

For lest Peter should suppose Him to say so, being told it by the others; He prevents him, partly indicating what hath been said, partly giving him leave to speak freely, backward as he was to speak first of these things.

And what He saith is like this, "I am indeed free from paying tribute. For if the kings of the earth take it not of their sons, but of their subjects; much more ought I to be freed from this demand, I who am Son, not of an earthly king, but of the King of Heaven, and Myself a King." MATT. XVII. 27.

Seest thou how He hath distinguished the sons from them that are not sons? And if He were not a Son, to no purpose hath He brought in the example also of the kings. "Yea," one may say, "He is a Son, but not truly begotten." Then is He not a Son; and if not a Son, nor truly begotten, neither doth He belong to God, but to some other. But if He belong to another, then neither hath the comparison its proper force. For He is discoursing not of the sons generally, but of the genuine sons, men's very own; of them that share the kingdom with their parents.

Wherefore also in contradistinction He hath mentioned the *strangers;* meaning by *strangers*, such as are not born of them, but by *their own*, those whom they have begotten of themselves.

And I would have thee mark this also; how the high doctrine[1], revealed to Peter, He doth hereby again confirm. And neither at this did He stop, but by His very condescension declares this self-same truth; an instance of exceeding wisdom.

[1] τὴν γνῶσιν

For after thus speaking, He saith, *But lest we should offend them, go thou and cast an hook into the sea, and take up the fish that first cometh up, and thou shalt find therein a piece of money*[a]*; that take, and give unto them for Me and thee.* v. 27.

See how He neither declines the tribute, nor simply commands to pay it, but having first proved Himself not liable to it, then He gives it: the one to save the people, the other, those around Him, from offence. For He gives it not at all as a debt, but as doing the best[2] for their weakness. Elsewhere, however, He despises the offence, when He was discoursing of meats[3]; teaching us to know at what seasons we ought to consider them that are offended, and at what to disregard them.

[2] διορθοῦται.

[3] c. 15, 11.

[a] Literally, a stater, = 4 drachmas.

Homil. LVIII. 2, 3.

And indeed by the very mode of giving He discloses Himself again. For wherefore doth He not command him to give of what they have laid up? That, as I have said, herein also He might signify Himself to be God of all, and the sea also to be under His rule. For He had indeed signified this even already, by His rebuke, and by His commanding this same Peter to walk on the waves; but He now again signifies the self-same thing, though in another way, yet so as to cause herein great amazement. For neither was it a small thing, to foretel that the first, who out of those depths should come in his way, would be the fish that would pay the tribute; and having cast forth His commandment like a net into that abyss, to bring up the one that bore the piece of money; but it was of a divine and unutterable power, thus to make even the sea bear gifts, and that its subjection to Him should be shewn on all hands, as well when in its madness it was silent[1], and when, though fierce, it received its fellow servant[2]; as now again, when it makes payment in His behalf to them that are demanding it.

[1] c. 8, 26.
[2] c. 14, 29.

And give unto them, He saith, *for Me and thee*. Seest thou the exceeding greatness of the honour? See also the self-command of Peter's mind. For this point Mark, the follower of this Apostle, doth not appear to have set down, because it indicated the great honour paid to him; but while of the denial he wrote as well as the rest, the things that make him illustrious he hath passed over in silence, his master perhaps entreating him not to mention the great things about himself. And He used the phrase, *for Me and thee*, because Peter too was a firstborn child.

Now as thou art amazed at Christ's power, so I bid thee admire also the disciple's faith, that to a thing beyond possibility he so gave ear. For indeed it was very far beyond possibility by nature. Wherefore also in requital for his faith, He joined him to Himself in the payment of the tribute.

c. xviii. 1.

[3.] *At that hour came the disciples unto Jesus, saying, Who then is the greatest in the kingdom of heaven?*

The disciples experienced some feeling of human weakness; wherefore the Evangelist also adds this note, saying, *In that hour;* when He had preferred him to all. For of

James too, and John, one was a firstborn son, but no such thing as this had He done for them. MATT. XVIII. 2, 3.

Then, being ashamed to avow their feeling, they say not indeed openly, "Wherefore hast thou preferred Peter to us?" or, "Is he greater than we are?" for they were ashamed; but indefinitely they ask, *Who then is greater?* For when they saw the three preferred, they felt nothing of the kind; but now that the honour had come round to one, they were vexed. And not for this only, but there were many other things which they put together to kindle that feeling. For to him He had said, *I will give thee the keys*[1]; to him, *Blessed art thou, Simon Barjona;* to him here, *Give unto them for Me and thee;* and seeing too in general how freely he was allowed to speak, it somewhat fretted them. [1] c. 16, 19.

And if Mark saith[2], that they did not ask, but reasoned in themselves, that is nothing contrary to this. For it is likely that they did both the one and the other, and whereas before, on another occasion, they had had this feeling, both once and twice, that now they did both declare it, and reason among themselves. [2] Mark 9, 34.

But to thee I say, "Look not to the charge against them only, but consider this too; first, that they seek none of the things of this world; next, that even this passion they afterwards laid aside, and give up the first place one to another." But we are not able to attain so much as unto their faults, neither do we seek, *who is greatest in the kingdom of heaven;* but, who is greatest in the earthly kingdom, who is wealthiest, who most powerful.

What then saith Christ? He unveils their conscience, and replies to their feeling, not merely to their words. *For He called a little child unto Him*, saith the Scripture, *and said, Except ye be converted, and become as this little child, ye shall not enter into the kingdom of heaven.* "Why, you," He saith, "enquire who is greatest, and are contentious for first honours; but I pronounce him, that is not become lowest of all, unworthy so much as to enter in thither." v. 2. 3.

And full well doth He both allege that pattern, and not allege it only, but also set the child in the midst, by the very sight abashing them, and persuading them to be in like manner lowly and artless. Since both from envy the little child is pure, and from vainglory, and from longing for the

Homil. LVIII. 3, 4.

first place; and he is possessed of the greatest of virtues, simplicity, and whatever is artless and lowly.

Not courage then only is wanted, nor wisdom, but this virtue also, humility I mean, and simplicity. Yea, and the things that belong to our salvation halt even in the chiefest point, if these be not with us.

The little child, whether it be insulted and beaten, or honoured and glorified, neither by the one is it moved to impatience or envy, nor by the other lifted up.

Seest thou how again He calls us on to all natural excellencies, indicating that of free choice it is possible to attain them, and so silences the wicked frenzy of the Manichæans? For if nature be an evil thing, wherefore doth He draw from hence His patterns of severe goodness?

And the child which He set in the midst I suppose to have been a very young child indeed, free from all these passions. For such a little child is free from pride and the mad desire of glory, and envy, and contentiousness, and all such passions, and having many virtues, simplicity, humility, unworldliness[1], prides itself upon none of them; which is a twofold severity of goodness; to have these things, and not to be puffed up about them.

[1] ἀπραγμοσύνην.

Wherefore He brought it in, and set it in the midst; and not at this merely did He conclude His discourse, but

v. 5. carries further this admonition, saying, *And whoso shall receive such a little child in My Name, receiveth Me.*

"For know," saith He, "that not only, if ye yourselves become like this, shall ye receive a great reward; but also if for My sake ye honour others who are such, even for your honour to them do I appoint unto you a kingdom as your recompence." Or rather, He sets down what is far greater, saying, "*he receiveth Me.* So exceedingly dear to Me is all that is lowly and artless." For by *a little child*, here, He means the men that are thus simple and lowly, and abject and contemptible in the judgment of the common sort.

[4.] After this, to obtain yet more acceptance for His saying, He establishes it not by the honour only, but also by the

v. 6. punishment, going on to say, *And whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

" For as they," saith He, " who honour these for My sake, have heaven, or rather an honour greater than the very kingdom; even so they likewise who dishonour them, (for this is to offend them,) shall suffer the extremity of punishment. And marvel thou not at His calling the affront *an offence;* for many feebleminded persons have suffered no ordinary offence from being treated with slight and insult. To heighten therefore and aggravate the blame, He states the mischief arising therefrom. MATT. XVIII. 6.

And He doth not go on to express the punishment in the same way, but from the things familiar to us, He indicates how intolerable it is. For when He would touch the grosser sort most sharply, He brings sensible images. Wherefore here also, meaning to indicate the greatness of the punishment they shall undergo, and to strike into the arrogance of those that despise them, He brought forward a kind of sensible punishment, that of the millstone, and of the drowning. Yet surely it were suitable to what had gone before to have said, " He that receiveth not one of these little ones, receiveth not Me;" a thing bitterer than any punishment; but since the very unfeeling, and exceeding gross, were not so much penetrated by this, terrible as it is, He puts *a millstone*, and *a drowning*. And He said not, " A millstone shall be hanged about his neck," but, *It were better for him to undergo this;* implying that another evil, more grievous than this, awaits him; and if this be unbearable, much more that.

Seest thou how in both respects He made His threat terrible, first by the comparison with the known image rendering it more distinct, then by the excess on its side presenting it to the fancy as far greater than that visible one? Seest thou how He plucks up by the root the spirit of arrogance; how He heals the ulcer of vainglory; how He instructs us in nothing to set our heart on the first honours; how He persuades such as covet them in every thing to follow after the lowest place?

[5.] For nothing is worse than arrogance[1]. This even takes men out of their natural senses, and brings upon them the character of fools; or rather, it really makes them to be utterly like idiots.

[1] ἀπονοίας

Homil. LVIII. 5, 6.

For like as, if any one, being three cubits in stature, were to strive to be higher than the mountains, or actually to think it, and draw himself up, as overpassing their summits, we should seek no other proof of his being out of his senses; so also when thou seest a man arrogant, and thinking himself superior to all, and accounting it a degradation to live with other people, seek not thou after that to see any other proof of that man's madness. Why, he is much more ridiculous than any natural fool, inasmuch as he absolutely creates this his disease on purpose. And not in this only is he wretched, but because he doth without feeling it fall into the very gulf of wickedness.

For when will such an one come to due knowledge of any sin? when will he perceive that he is offending? Nay, rather he is as a vile and captive slave, whom the devil having caught goes off with, and makes him altogether a prey, buffetting him on every side, and encompassing him with ten thousand insults.

For unto such great folly doth he lead them in the end, as to get them to be haughty towards their children, and wives, and towards their own forefathers. And others, on the contrary, He causes to be puffed up by the distinction of their ancestors. Now, what can be more foolish than this? when from opposite causes people are alike puffed up, the one sort because they had mean persons for fathers, grandfathers, and ancestors; and the other because theirs were glorious and distinguished? How then may one abate in each case the swelling sore? By saying to these last, "Go farther back than your grandfather, and immediate ancestors, and you will find perchance many cooks, and drivers of asses, and shopkeepers:" but to the former, that are puffed up by the meanness of their forefathers, the contrary again; "And thou again, if thou proceed farther up among thy forefathers, wilt find many far more illustrious than thou art."

For that nature hath this course, come let me prove it to thee even from the Scriptures. Solomon was son of a king, and of an illustrious king, but that king's father was one of the vile and ignoble. And his grandfather on his mother's side in like manner; for else he would not have given his daughter to a mere soldier. And if thou wert to go up

again higher from these mean persons, thou wilt see the race more illustrious and royal. So in Saul's case too, so in many others also, one shall come to this result. Let us not then pride ourselves herein. For what is birth? tell me. Nothing, but a name only without a substance; and this ye will know in That Day. But because That Day is not yet come, let us now even from the things present persuade you, that hence arises no superiority. For should war overtake us, should famine, should any thing else, all these inflated conceits of noble birth are put to the proof: should disease, should pestilence come upon us, it knows not how to distinguish between the rich and the poor, the glorious and inglorious, the high born and him that is not such; neither doth death, nor the other reverses of fortune, but they all rise up alike against all; and if I may say something that is even marvellous, against the rich more of the two. For by how much they are less exercised in these things, so much the more do they perish, when overtaken by them. And the fear too is greater with the rich. For none so tremble at princes as they; and at multitudes, not less than at princes, yea rather much more; many such houses in fact have been subverted alike by the wrath of multitudes and the threatening of princes. But the poor man is exempt from both these kinds of troubled waters. MATT. XVIII. 6.

[6.] Wherefore let alone this nobility, and if thou wouldest shew me that thou art noble, shew the freedom of thy soul, such as that blessed man had, (and he a poor man,) who said to Herod, *It is not lawful for thee to have thy brother Philip's wife*[1]; such as he was possessed of, who before him was like him, and after him shall be so again; who said to Ahab, *I do not trouble Israel, but thou, and thy father's house*[2]; such as the prophets had, such as all the Apostles.

[1] Mark 6, 18.

[2] 1 Kings 18, 18.

But not like this are the souls of them that are slaves to wealth, but as they that are under ten thousand tutors, and taskmasters, so these dare not so much as lift up their eye, and speak boldly in behalf of virtue. For the love of riches, and that of glory, and that of other things, looking terribly on them, make them slavish flatterers; there being nothing which so takes away liberty, as entanglement in worldly affairs, and the wearing what are accounted marks of dis-

Homil. LVII. 6, 7.

tinction. For such an one hath not one master, nor two, nor three, but ten thousand.

And if ye would fain even number them, let us bring in some one of those that are in honour in kings' courts, and let him have both very much wealth, and great power, and a birthplace excelling others, and distinction of ancestry, and let him be looked up to by all men. Now then let us see, if this be not the very person to be more in slavery than all; and let us set in comparison with him, not a slave merely, but a slave's slave, for many though servants have slaves. This slave's slave then for his part hath but one master. And what though that one be not a freeman? yet he is but one, and the other looks only to his pleasure. For albeit his master's master seem to have power over him, yet for the present he obeys one only; and if matters between them two are well, he will abide in security all his life. But our man hath not one or two only, but many, and more grievous masters. And first he is in care about the Sovereign himself. And it is not the same to have a mean person for a master, as to have a king, whose ears are buzzed into by many, and who becomes a property now to this set and now to that.

Our man, though conscious of nothing, suspects all; both his comrades and his subordinates; both his friends and his enemies.

But the other man too, you may say, fears his master. But how is it the same thing, to have one or many, to make one timorous? Or rather, if a man enquire carefully, he will not find so much as one. How, and in what sense? Whereas that slave hath no one that desires to put him out of that service of his, and to introduce himself, (whence neither hath he any one to plot against him therein;) these have not even any other pursuit, but to unsettle him that is more approved and more beloved by their ruler. Wherefore also he must needs flatter all, his superiors, his equals, his friends. For where envy is, and love of glory, there even sincere friendship has no strength. For as those of the same craft cannot love one another with a perfect and genuine love, so is it with rivals in honour also, and with them that long for the same among worldly objects. Whence also great is the war within.

Seest thou what a swarm of masters, and of hard masters? Wilt thou that I shew thee yet another, more grievous than this? They that are behind him, all of them strive to get before him: all that are before him, to hinder him from coming nearer them, and passing them by. MATT. XVIII. 6.

[7.] But O marvel! I undertook indeed to shew you masters, but our discourse, we find, coming on and waxing eager, hath performed more than my undertaking, pointing out foes instead of masters; or rather the same persons both as foes and as masters. For while they are courted like masters, they are terrible as foes, and they plot against us as enemies. When then any one hath the same persons both as masters, and as enemies, what can be worse than this calamity? The slave indeed, though he be subject to command, yet nevertheless hath the advantage of care and good-will on the part of them who give him orders; but these, while they receive commands, are made enemies, and are set one against another; and that so much more grievously than those in battles, in that they both wound secretly, and in the mask of friends they treat men as their enemies would do, and oftentimes make themselves credit of the calamity of others.

But not such are our circumstances; rather should another fare ill, there are many to grieve with him: should he obtain distinction, many to find pleasure with him. Not so again the Apostle: *For whether*, saith he, *one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it*[1]. And the words of him who gives these admonitions, are at one time, *What is my hope or joy? are not even ye*[2]? at another, *Now we live, if ye stand fast in the Lord*[3]; at another, *Out of much affliction and anguish of heart I wrote unto you*[4]; and, *Who is weak, and I am not weak? Who is offended, and I burn not*[5]?

[1] 1 Cor. 12, 26.
[2] 1 Thes. 2, 19.
[3] 1 Thes. 3, 8.
[4] 2 Cor. 2, 4.
[5] 2 Cor. 11, 29.

Wherefore then do we still endure the tempest and the billows of the world without, and not run to this calm haven, and leaving the names of good things, go on to the very things themselves? For glory, and dignity, and wealth, and credit, and all such things, are names with them, but with us realities; just as the grievous things, death and dishonour and poverty, and whatever else is like them, are names indeed with us, but realities with them.

Homil. LVIII. 7.

And, if thou wilt, let us first bring forward glory, so lovely and desirable with all of them. And I speak not of its being short-lived, and soon put out, but when it is in its bloom, then shew it me. Take not away the daubings and coloured lines of the harlot, but bring her forward decked out, and exhibit her to us, for me thereupon to expose her deformity. Well then, of course thou wilt tell of her array, and her many lictors, and the heralds' voice, and the listening of all classes, and the silence kept by the populace, and the blows given to all that come in one's way, and the universal gazing. Are not these her splendors? Come then, let us examine whether these things be not vain, and a mere unprofitable imagination. For wherein is the person we speak of the better for these things, either in body, or in soul? for this constitutes the man. Will he then be taller hereby, or stronger, or healthier, or swifter, or will he have his senses keener, and more piercing? Nay, no one could say this. Let us go then to the soul, if haply we may find there any advantage occurring herefrom. What then? Will such a one be more temperate, more gentle, more prudent, through that kind of attendance? By no means, but rather quite the contrary. For not as in the body, so also is the result here. For there the body indeed gains nothing in respect of its proper excellence; but here the mischief is not only the soul's reaping no good fruit, but also its actually receiving much evil therefrom: hurried as it is by such means into haughtiness, and vainglory, and folly, and wrath, and ten thousand faults like them.

"But he rejoices," thou wilt say, "and exults in these things, and they brighten him up." The crowning point[1] of his evils lies in that word of thine, and the incurable part of the disease. For he that rejoices in these things, would be unwilling however easily to be released from that which is the ground of his evils; yea, he hath blocked up against himself the way of healing by this delight. So that here most of all is the mischief, that he is not even pained, but rather rejoices, when the diseases are growing upon him.

[1] κολοφῶνα

For neither is rejoicing always a good thing; since even thieves rejoice in stealing, and an adulterer in defiling his neighbour's marriage bed, and the covetous in spoiling by

violence, and the manslayer in murdering. Let us not then look whether he rejoice, but whether it be for something profitable, lest perchance we find his joy to be such as that of the adulterer and the thief. MATT. XVIII. 6.

For wherefore, tell me, doth he rejoice? For his credit with the multitude, because he can puff himself up, and be gazed upon? Nay, what can be worse than this desire, and this ill-placed fondness? or if it be no bad thing, ye must leave off deriding the vainglorious, and aspersing them with continual mockeries: ye must leave off uttering imprecations on the haughty and contemptuous. But ye would not endure it. Well then, they too deserve plenty of censure, though they have plenty of lictors. And all this I have said of the more tolerable sort of rulers; since the greater part of them we shall find transgressing more grievously than either robbers, or murderers, or adulterers, or spoilers of tombs, from not making a good use of their power. For indeed both their thefts are more shameless, and their butcheries more hardened, and their impurities far more enormous than the others; and they dig through, not one wall, but estates and houses without end, their prerogative making it very easy to them.

And they serve a most grievous servitude, both stooping basely under their passions, and trembling at all their accomplices. For he only is free, and he only a ruler, and more kingly than all kings, who is delivered from his passions.

Knowing then these things, let us follow after the true freedom, and deliver ourselves from the evil slavery, and let us account neither pomp of power, nor dominion of wealth, nor any other such thing, to be blessed; but virtue only. For thus shall we both enjoy security here, and attain unto the good things to come, by the grace and love towards man of our Lord Jesus Christ, to Whom be glory and might, with the Father and the Holy Spirit, world without end. Amen.

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